THE CATECHISM

WITH BLACK-BOARD AND CHART

REV. S. N. SEDGWICK, M.A.

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THE CATECHISM

WITH BLACK-BOARD AND CHART

A COMPLETE COURSE OF
LESSONS AND INSTRUCTIONS AFTER THE METHOD
OF S. SULPICE ON THE CHURCH CATECHISM

BY THE

REV. S. N. SEDGWICK, M.A.
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AUTHOR OF "THE ROMANCE OF PRECIOUS BIBLES," "THE STORY OF THE APOCRYPHA," ETC.

WITH OUTLINE DRAWINGS FOR DIAGRAMS
AND CHARTS MADE FROM THE AUTHOR'S
ROUGH SKETCHES BY C. HANNEY

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Dedicated

TO THE SUNDAY-SCHOOL TEACHERS

OF THE

CHURCHES OF SS. MARY AND NICHOLAS, LEATHERHEAD

AND

S. MARY, BISHOPSTOKE

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PREFACE

I MUST place, first and foremost on this page, the acknowledgment of my great debt to practically every book upon the Catechism that has been published within recent years, in the preparation of these lessons. They represent the outcome of some twelve years' experience in teaching and catechising according to the S. Sulpice Method, and in the process of making them, and remaking them, as course after course has come to its end, I have tried to avail myself of all the help I could obtain from other manuals of instruction. Therefore I cannot claim any originality for them, and I cannot even trace now the sources from which (to name but one section) the "set questions" were ultimately derived.

But I would like to name especially the following books:

The Rev. R. E. Johnston's "Method of S. Sulpice."
Bishop Chandler's "Greater Catechism at Work."
Miss Longridge's "Lessons and Catechisings."
The Rev. G. P. Trevelyan's "Outlines for Catechists."
The National Society's Courses on the Prayer Book and the Catechism.
Prebendary Reynolds's "Handbook to the Prayer Book."
Dr. Stewart's "Outline Lessons on the Catechism."

During the last repetition of the Course, which is drawing to an end even whilst this book is appearing, I have had the great pleasure of correlating my lessons to the Rev. J. N. Newland Smith's "Church Teaching for Church Children," a book, I humbly venture to think, deserving of

the highest praise. I have done this, in order that catechists who desire to amplify the instructions may know where to go for a fuller set.

A new book on the Catechism needs an apology in the midst of so many already published works on the subject. And I therefore plead for a small place for this, on the ground that there is one feature which is original about it, and that is the black-board drawings.

Many of my brother catechists will probably agree with me that there are two difficulties in all catechisms which are a source of worry and anxiety to us. The first is that very few boys, in comparison to the number of girls, care to take the trouble to write "analyses"; the second is that after the Questioning, Instruction, and Gospel, the attention of the children is likely to be waning during the Homily, and it is good to be able to give a fillip to the last few moments of the Sunday afternoon service. These black-board drawings were the outcome of this anxiety. They are put on a black-board during the last few minutes of the service; and the attention of the whole catechism is at once riveted upon the "artist's" production. In addition, in my own case, I permit those who do not write analyses to copy the "chart" (I dare not call my drawings by any more pictorial name), and I find that a large number of boys (as well as girls) who would not write analyses are very keen on drawing them. There are two ways in which these may be done. The children either have a postcard album (price 1*d.*), which holds forty-eight postcards, and they draw their diagrams on postcards, or else they use a cheap drawing-book, in which the outline of a postcard is marked; in this case, two pictures go to a page. Yearly prizes are given for this task.

The charts sum up in pictorial form the teaching of the day, and it is simply astonishing to discover how readily the children interpret them in terms of their church teaching. It may be that some readers glancing through these pages at the charts may think them altogether beyond the intelligence of children or even as conveying no meaning at all. I can only say that if the

chart is drawn a little at a time, and the children are asked to aid the catechist in building it up, they respond with great interest and keenness, and are capable of explaining its teaching afterwards. Symbolism appeals very strongly to children; there is an instinct which responds to it. The symbol of the Dove, the Lamb, the Vine, the Door, the Hand—all these sacred signs are appreciated at once. And I have been surprised to discover how a child (who perhaps was very bad at answering direct questions) could give the teaching of the Instruction in a very few moments when asked to explain his own diagram or chart.

All catechists will agree on the supreme importance of the analysis. And quite one of the strongest arguments in its favour is the fact that it takes the Instruction into the child's home, and spreads it to the other members of the family, particularly to the parents.

Anything else, therefore, that takes the Faith into the family is of equal importance; and so the charts or diagrams have their value in this way. I have known a father, who was by no means a professed Christian man, and seldom, if ever, attended church, take the greatest pains to help his child to write the analysis and to draw the chart; and he has gone out of his way to get a teacher or the catechist to explain privately to him the meaning of some of the drawings (which were not clear in the rough copy made by the child), in order that he might help her to do it properly.

In the case of the chart illustrating the Holy Communion service, this is built up a bit at a time, Sunday by Sunday, until it is finished. The same plan is followed with other charts, as, e.g., that of "The Lord's Prayer."

The catechist who has never attempted black-board drawing may be ready immediately with a criticism that such work can only be attempted by people who have the gift of drawing. May I answer, point-blank, that the catechist who cares about it may have no artistic ability at all, and yet be able to draw these charts.

I will acknowledge at once that I am quite unable to draw at all, and I have no doubt that any one with artistic

perceptions would be highly amused at my shocking attempts. However, the children are not: and here is a practical hint of some consequence; it never does to "fiddle about" with a drawing in church. It gives the impression to the children that you are really incompetent and helpless, and it is better to use the chalks with boldness and decision, and an air of finality, however fearful the result may be! The children at any rate will not criticise or ridicule the result.

During the latter part of the present course I have been able personally to secure the help of a friend who *can* draw, who most kindly comes to the catechism for the purpose of drawing the chart. This is a very great help, for it enables the catechist to face the children and talk rapidly whilst the artist is at work upon the board.

But for some years, however, I had to draw the diagrams myself, and I cannot draw at all.

Here is the secret. I took pains, before the Catechism began, in fact on the Saturday, to draw the picture to the best of my ability on the board. I will confess it was often an exacting task. Where there were straight lines or circles, I fled to the advantage of ruler and compass. Where there was perspective, I perhaps had to have several shots before even my own imperfect judgment was satisfied. Having finished the drawing, I rubbed it all out, except the faintest dots in important places (e.g., the extremities of a line, the centre of a circle, etc.). These dots were not observable to the children when the board was in position, but they were a sufficient guide to me in rapidly building up afresh the drawing I had prepared beforehand.

Let me emphasise again the extraordinary help these charts have been, however poor or crude they may seem. They have kept the attention of the children to the end of the service; they have been copied by children of all ages in the Catechism. In an altogether unlooked-for way they have impressed the teaching upon the children, having acted as a focus, I presume, to the child's imagination. In addition they have gone home to the parents,

whose curiosity has been awakened again and again to "know what they meant."

It is in the hope that they may be useful to other catechists, and that God will bless the children who copy them, that I publish them.

For the sake of those clergy who have not yet made use of the Method of the Catechism, may I conclude with giving a short account of the method in vogue in this my own parish.

The children are supplied, at the beginning of each term, with a printed paper containing the whole of the set questions for the term. There are nine sets of questions (lasting in my own case over twelve Sundays, as once in the month we have a missionary subject in place of the ordinary course, and on that Sunday the children repeat a certain portion of the Prayer Book Catechism). The 13th, 14th, and 15th Sundays are taken up with revision of the term's lessons and set questions, and the 16th Sunday is a festival and prize-giving.

It will be seen that according to this arrangement there are three terms in the year of sixteen Sundays, which leaves four Sundays of August for "the holidays." This is at least a necessity in a parish where the priest is single-handed.

On the festival, certificates of a very simple nature are given to the children, giving the number of marks earned during the term, the number possible, and the number of times of absence. A local printer produces these, and they are very inexpensive. Children who have written analyses (i.e., essays upon the Instructions, divided like them into three or more points) throughout the term get prizes. Quite small books are sufficient in this case. The parents are specially invited to come on that day, and the whole of the term's set questions are repeated.

Sunday by Sunday each child is expected to learn the questions for the day. They come to Sunday-school in the morning, where the teachers hear them and give them marks. That done, the teachers have to give their lesson. This means that the teachers themselves have been prepared beforehand. The weekly teachers' meeting is a

necessity, and I am bound to say that they recognise the advantage of it, especially as they feel themselves co-operating in the most valuable way with the catechist.

At the children's service in the afternoon, the children sit in definitely assigned places, so that each one may know exactly where he is to go. There is no need for the teachers to be present, though they are of great assistance if they come. (As a matter of fact, I find that most teachers prefer to come, and to see how their children answer.) The catechist, after a very short service, begins with the Questioning. This consists in asking the children by name, and individually, first the set questions, and then certain leading questions on the lesson they had in school.

For this purpose he needs a rota of names, which is very easily drawn up. In my own case all my elder children get asked a personal question once every month.

Then, after a short hymn, comes the Instruction. Here the catechist gives a lesson on the same subject as the teachers' morning lesson, but from a fresh point of view. He divides his instruction into three or more definite paragraphs, technically called "points." Everything here depends upon the catechist knowing beforehand exactly what he is going to say. He must not ramble, he must make clear statements; he must speak distinctly enough and slowly enough for the children to be able to make notes. He must not drag his instruction too long. It needs care and preparation to do this with success.

Follows the Gospel, a short passage which shows that the message of the Catechism is the teaching of Christ. And then a very brief "homily," i.e., a practical lesson from the subject, bringing its teaching down into the child's everyday life and thought. This, it seems to me, is capable of infinite adaptation, and must depend on local circumstances and facts known to the catechist or suggested by his experience. Therefore I have not given a set homily to every lesson in the following pages.

Finally, in my own case, comes the black-board drawing. The catechist states what he is going to draw, sketches the principal parts, talking all the time about it, correlating

it to the lesson of the day, perhaps asking the children how to complete it.

E.g., he has drawn a font. He wishes to teach the work of the Holy Spirit in the Sacrament of Baptism. He says, "Now, children, how is it that baptism is not an empty sign?" "There's the inward grace, sir." "Yes, but Who is it Who makes all the sacraments real, living means of grace, and not just empty outward forms?" "The Holy Spirit." "Right; then we must show that in our picture. What can we put in to show the Holy Spirit is the 'Life-Giver'?" "Put a dove, sir, flying over the font, with the glory round it."

So the children help him to build up his chart, and copy it at the same time. Three or four minutes is all that is required. If the chart is a more involved one, he must have a part of it already drawn before the board is put in place.

Then the service comes to an end.

To a beginner, this method of the Catechism may sound very involved and difficult; but after many years' experience I would say that there is no work more wonderful, more blessed, more influential, especially when catechist, parents, and teachers all have their share in it. And I record, with humble thanksgiving, my own conviction, riveted by experience, that nothing brings the Faith home to the parish or the congregation or the family with greater power than when the children (by this means) are made the messengers of the Gospel.

S. N. SEDGWICK.

Bishopstoke, 1912.

NOTE

1. When the word *Note* occurs, this is intended to direct the attention of the teachers to the thought underlying the following words.

2. "*Cp.*" means "compare" for the purposes of illustrating the point.

3. *Illustration* means that the following sentence is an illustration bearing on the lesson.

When these three symbols are used, the matter following is condensed as much as possible, and of course must be expanded by teacher or catechist.

I would also wish to explain that the Sunday-school lessons are not meant to be taught to the children as they stand, but to form the basis of the talk and discussion at the teachers' meetings. For this reason, in many cases, the notes go far more deeply into the subject than children can understand, in others they are far too discursive, and, yet again, they contain too much for one hour's Sunday-school lesson; the same remarks apply in many cases to the Instructions also, which do not pretend to be either miniature essays on the subjects or specimen "analyses," but rather of notes and "ideas" upon which the catechist will base his own points.

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THE CATECHISM WITH THE BLACKBOARD AND CHART

FIRST TERM

LESSON I—The Being of God

SET QUESTIONS

1. What is the first thing we may be sure of?
   The first thing we may be sure of is that there is a God.
2. Why do you believe there is a God?
   I believe there is a God because everything round me points to God.
3. In what words does S. Paul tell us this?
   S. Paul says, "The invisible things of Him . . . are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20).
4. Why did God make you?
   God made me that He might have one more child to love and serve Him in this world, and be happy with Him for ever in the next.

SUNDAY-SCHOOL LESSON

All our religion depends on our acknowledging the existence of God. It is the first thing we learn as children (e.g., when a mother teaches her child to pray). Why do we believe there is a God? Some people say there is none. They are known as "Atheists." In Ps. liii. 1, why is the man who says there is no God called "the fool"? Because it is easier to believe in a God than not to do so.

For all things point to God. E.g., if you saw a gold watch in the road, you would say *somebody* dropped it. It could not come there by itself. So Nature and the Universe point to a God Who made them.

Illustration.—Newton had an ivory globe. A sceptic asked him, "Who made that?" Newton answered, "Nobody!"

Look at the sun (1,300,000 times bigger than the earth), the moon, and stars, all in their appointed courses (Ps. xix. 1). They declare God's glory. Look at the earth, flowers, insects, your own self—who could have told just what a man needed in the way of a body? No one else could have made them but God.

Illustration.—Giordano Bruno, a prisoner who said he could not alter his religion whilst he had so eloquent a proof of God's existence in his cell—the straw (Rom. i. 20).

So the first chapter of Genesis begins with "In the beginning God." He created the heavens and earth, and man. What for? Man was made to love and serve Him.

Note.—Christians do not say "I know," but "I believe" there is a God. Christians must speak humbly. But it is not foolish to believe in God. There are seven great reasons, well known, for believing in the existence of God. One is the argument from creation (see above). A second is because I am taught so by people I can trust. (Why do we believe, e.g., that the earth goes round the sun, or that York is 188 miles from London? Because we are told so by people we can trust.) A third reason is because everywhere in the world at all times men have always had some idea of God—that is called the argument from the general consent of mankind.

INSTRUCTION

A Child's First Lesson

Is to believe there is a God.

i. *Believe.*—There is a difference between "I know" and "I believe." "I know" means I am sure because

I can prove it; "I believe" means I am sure though I cannot prove it. We are sure there is a God. (1) We are taught it by the Church—it is part of the revelation made in Jesus Christ. (2) Everything points to God. (3) All men have always had an idea of God. I am sure, as, e.g., I am sure somebody made this watch, though I cannot prove it.

Illustration.—Atheist's child who wrote God is *now here*, when father wanted her to write God is *nowhere*.

ii. *Our Hearts speak of Him.*—They naturally feel after Him, because He made them (Acts xvii. 27 ff.). Every time our conscience speaks, that is God. That is why we are uncomfortable when we have done wrong. A man's voice on the other side of a wall proves a man there, though you cannot see him. Some people say, "I *can't* believe," when they mean *won't*—like a child who won't hear mother calling. (Cp. Nelson's blind eye at the battle of the Baltic.)

iii. *Why did God make us?*—God must have known what He wanted us for. Cp. a painter going to paint a picture. God has a separate purpose for each of us. We ought to know what that purpose is. Man is made (*a*) *to know God.* Much time is given to learning other things; but S. John xvii. 3 tells us, "This is Life eternal, that they might know Thee." Cp. "Granting us in this world knowledge of Thy truth" (prayer of S. Chrysostom). (*b*) *To love Him.* The more you get to know your mother, the more you love her. (*c*) *To serve Him.* If we love Him, we cannot help obeying Him (S. John xiv. 15). (*d*) *To be happy with Him for ever.* We were made to be happy. People make a mistake in being satisfied with a poor, earthly happiness (as with sham jewellery). If we do our duty now, we shall be fitted for joy hereafter; and the Lord Jesus, the only Teacher, teaches us through His Church all we need to know.

Gospel: S. John i. 1–5

Homily.—As we learn to love Him more, pray to serve Him better.

[*See next page for Chart.*

DIAGRAM.—The Compass that always points to ONE mark.

LESSON II—The Christian Name

SET QUESTIONS

1. Are you a Christian?
   Yes, I am a Christian by the grace of God.
2. What is your name?
3. Who gave you this name?
   My godfathers and godmothers in my Baptism.
4. Why was your Christian name given you?
   My Christian name was given to me to show that I belong to the Family of God.
5. Why were you signed with the Cross?
   I was signed with the Cross to show that I was made a Christian soldier.

SUNDAY-SCHOOL LESSON

LAST time we learnt the child's first lesson—that there is a God. Now, to-day, here is something that we *know* without learning—that there is *you*. The first question of the Catechism is, "What is your name?" You all can make an answer. What name is required? My Christian name. Why Christian? Because it was given to me when "christened." When was that? At my Baptism. Have you another name? Yes, my surname.

Surname.—Sur means "over," or "extra." (In old days people had one name only, the surname being often a nickname—"Smith," "Baker.") It is just a sign that you belong to an earthly family. When you write, you put the Christian name first, because it is the most important.

Interest children in their own names—"family" name, patronal name, nickname. *A Christian name* is the name

by which God knows us; written in the book of life (Phil. iv. 3); can be blotted out (Rev. iii. 5). It distinguishes us from one another. (Illustrate this. Speak of two brothers by their surname—do you know which is which? No.) Cp. Nemo in "Bleak House."

The Christian name is a sign that you are—what? A "member of the heavenly family," or, in other words, that you "belong to Christ."

NOTE.—It is not a Christian name if it has only been registered. Has a Jew a Christian name? An unbaptized man? No.

Sheep look all alike. A good shepherd can distinguish them. So *the Good Shepherd* calleth His own sheep by name (S. John x. 3).

Your Christian name should remind you of your Master, (1) not to bring shame on the name He knows you by, (2) that Jesus loves you, and (3) that you must think and act for yourself—your name separates you from others. We must dare to stand alone if need be.

N or M means "name or names," i.e., for the purpose of catechising one child or many children. We may have two *words* to a name, e.g., Mary Anne, but it is only *one* Christian name.

What a disgrace it would be to have your name taken from you! (Cp. "Convict 99.") But when we're fond of things, we want to give them names (e.g., naming a doll, dog, a new rose or chrysanthemum). So our Christian name tells us of God's love.

NOTE.—Emphasise the great importance of names in Bible, e.g., Abraham, Israel, Simon Peter (Nabal, 1 Sam. xxv. 25, had a bad name and acted up to it).

You were signed with the Cross at the same time that you received your Christian name. It is the mark of a Christian soldier. The Cross is Christ's sign before God before man, before the devil. Like the mark on a sheep's back, or like a king's shilling given to a recruit.

Illustration.—A soldier in Cæsar's army was brought before him for dishonourable conduct. His name happened to be *Cæsar*. The general, on hearing it, said, "Either change your name of Cæsar or *be* a Cæsar."

INSTRUCTION

The Christian Soldier

How do you know an English soldier when you see one? Perhaps he wears a red coat (not always enough), he can give you his regimental number, and tell you the name of his commanding officer. He also has the king's mark on him (badge of some sort).

How do we know a Christian soldier? What marks have you to show?

i. *I have a Christian Name.*—This is like the regimental number. In God's book it is written, and by it we shall be called at the last day (cp. 1 Sam. iii. 10). In the vestry there is a book with your name in the baptismal register. In heaven there is God's book—the Book of the Lamb (Phil. iv. 3; Rev. xxi. 27).

We have two names. The first that we ever had was our surname—that was ours as soon as we were born; it is a sign of the earthly family to which we belong. Afterwards we received the Christian name, at Baptism, the sign of the heavenly family, and the Christian army we joined. "The Christian name means the name given when I was made a Christian soldier." A Jewish child had his name given at Circumcision, when he was made God's servant.

ii. *My Godparents chose it for me.*—When a lad wants to join the army or navy, he comes to me for a testimonial, or the officer writes to me. Similarly when joining a society, e.g., Oddfellows, an Oddfellow must introduce the would-be member. So any one who wants to join Christ's army, the Church, must have introducers—godparents. They undertake that the child shall be taught "all things necessary," particularly the Creed, the Lord's Prayer, the Ten Commandments, and the Catechism. The Church is very anxious that every one who is baptized should know and believe the Christian Faith, and appoints at least six persons to see after it. Parents, godparents, and priest. They also have the responsibility for the child's training till Confirmation.

iii. *I am a Christian Soldier* because I have been signed

with the Cross. Just as an earthly soldier can tell you the name of his officer, so we can—it is the Lord Jesus Christ.

Just as a soldier receives the king's shilling, and a regimental number and badge, so we receive in Baptism the mark of our King, the sign He wears Himself, the Cross. Think of the people who saw that mark put on you—amongst them, your godparents, God's angels, Satan—and heard the Name given. **What** an honour! Every time it is spoken, it reminds you that you must not disgrace it. Tell the story of "Simon, son of Jonas, lovest thou Me?" (S. John xxi. 15). Our Lord did not call him Cephas, or Peter, because that name was forfeited? But that name we find restored afterwards in the New Testament.

Illustration.—Dreyfus stripped of badge and number, etc.

Pray for grace to keep your Christian name unstained (Rev. xxii. 3, 4).

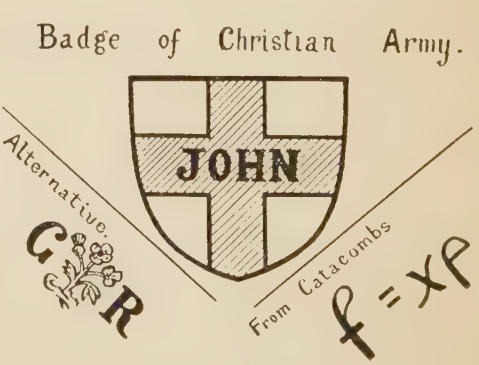
Gospel: S. John x. 1–5

Homily.—It is bad to see a soldier drunk and disgracing his uniform. It is dreadful for a Christian soldier to sin. We can conquer through the Cross. (Cp. Valentine's sword upheld before Mephistopheles in "Faust"; or Constantine's Cross—"In Hoc Signo, Vinces.")

DIAGRAM.—Preliminary talk about "badges" of bygone days. The Fleur-de-lys, the Black Prince, Plantagenet, White Rose and Red Rose, etc., Crusaders' Crosses. Then draw the badge of the Christian Army — a Cross and a Christian Name.

Alternative: Yeomen of the Guard wear on their breasts the King's badge.

Christ's sign and Name, from the Catacombs.



LESSON III—The Christian Covenant

SET QUESTIONS

1. What is a covenant?
   A covenant is a solemn agreement between two persons.
2. When did God make a covenant with you?
   God made a covenant with me in my Baptism.
3. What was God's part in that covenant?
   God made me a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.
4. What was your part in that covenant?
   I promised (1) to give up all that is wrong, (2) to believe what God has taught and (3) to do what God has commanded.

SUNDAY-SCHOOL LESSON

DESCRIBE two men signing an agreement, e.g., landlord and tenant. Such an agreement is fair and equal on both sides. (People cannot make a covenant without signing their names or giving a token. E.g., marriage, or landlord and tenant.)

Another word is used in the Bible for agreement—*covenant*, e.g., Gen. ix. 11. A third word is also used—"testament," e.g., S. Luke xx. 22. (What, then, do Old Testament and New Testament mean?) The word covenant is used to make us understand better God's dealings with mankind.

God made a covenant with you at your baptism. But learn first about God's old covenant. It was made with the Jews, through Abraham (Gen. xvii. 7).

What God promised them was that they should (1) have a land of their own; (2) become a great nation, and (3) inherit a world-wide blessing. What Abraham gave, on his side, was "renunciation, obedience, faith."

NOTE.—Renunciation in giving up his old home, etc. Obedience in leaving home. Faith, in accepting God's promise, whilst he had no son.

The sign of the covenant was Circumcision, and Abram received the new name of "Abraham."

Was this covenant to last? No. It was to give way to a better covenant, an universal one (Heb. viii. 6). Did God care for children under the old covenant? Yes, they were admitted at eight days old.

At Baptism we were admitted into the new covenant. What did God do for us? He gave us three privileges. Explain "privilege"—an advantage given us as a favour (e.g., privilege tickets for railway employés are a favour, not a right).

On our part we have certain duties we promised to fulfil of which we shall learn later. Our godparents spoke in our name. If a father gives a child a good home, what must the child do? Be a *good* son; hate what his father thinks wrong. Trust and obey him—not do just what he likes himself. So our three promises are to "forsake sin, believe the faith, and obey God."

Notice the use of the names in the covenant. We are baptized into the Name of God. It is solemnly called over us, and we are given a new name (the Christian name), which is set to the covenant, like the signatures of the two parties in an earthly covenant.

NOTES.—Read Gen. xvii. 7 ff. God's part in the covenant, xvii. 8; the great nation, xii. 1–5; the Holy Seed to be a world-wide blessing, xxii. 5 ff. (The Holy Seed is fulfilled in Christ. So, Gal. iv. 4, 5, from the very beginning that covenant was meant to blossom into something better.)

What sign then have you that you belong to the Christian covenant? Your Christian name.

INSTRUCTION

THE CHRISTIAN COVENANT

Remember what a covenant is—an agreement between two, marked by a sign. How wonderful that God should

stoop to make an agreement with man, even with a child. Think, "I am a partner in a covenant with God." Sometimes grown-up people would laugh at you if you wanted to be treated like a grown-up man. But God loves you, and has made His agreement with you.

i. *God made a Covenant with me at Baptism.*—God's first covenant, the one we read of in the Old Testament, was with Abraham and the Jews. Even then a little child of eight days old could belong to it. But it was with Jews alone, and was only a temporary covenant. (Repeat God's three promises, and Abraham's threefold duty.) All the things in the Old Covenant point to something in the New Covenant. Circumcision to Baptism. God's three promises, and Abraham's three duties to the Christian privileges and promises.

ii. *The Lord Jesus is the Mediator* (Heb. viii. 6).—Cp. the lawyer who draws up an earthly agreement. If some one made it possible for you to enter into a covenant which would bring you blessing, how ought you to feel? Thankful.

E.g., my friend, making himself responsible for balance of money to complete our church, makes it possible for me to make the covenant with the builders.

The Lord Jesus did that through "the Blood of the Covenant"—His death (Heb. xiii. 20).

iii. *God helping me, I will try to perform my Promises.*

I am—I ought—I can—I will.

I *am* in covenant with God, because I am baptized.

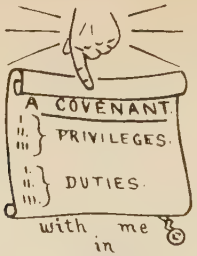
I *ought* to do what I have promised, viz., to renounce, believe, and obey.

I *can* keep my promises and do my duty by the help of God.

I *will*. That must be my resolve. For God and I have set our names to this covenant.

Gospel: S. Mark xiv. 22

See next page for Chart.

God 

makes

Baptism.

LESSON IV—The Christian Privileges

No. 1.—A Member of Christ

SET QUESTIONS

1. Who gave you your name?
   My godfathers and godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.
2. What does a "member of Christ" mean?
   "A member of Christ" means one who is joined to Christ, as a bud grafted upon a tree.
3. Then what was given you when you were made a member of Christ?
   When I was made a member of Christ, the Life of Christ was given to me.
4. What name means all the members of Christ?
   The Church is the name for all the members of Christ. Therefore at my Baptism I was made a member of Christ's Body, the Church.

SUNDAY-SCHOOL LESSON

When were you made a Christian? At my Baptism. What is Baptism a sign of? God's Covenant. God entered into a covenant with me then. He offered me three privileges. I promised three duties. The first privilege is that I was made a *Member of Christ.*

What is a member? A living part of something. Hands, e.g., are members of the body. "Members of Parliament" are living parts of the body of the Government.

Note.—A chair-leg is not a member of a chair, because it is not alive, but a branch is a living member of a tree.

A member of Christ, then, means *a living part of Christ.* Read our Lord's parable of the Vine and its branches (S. John xv 4–6)

Illustrations.—A bud lying on the ground in a rosary is in danger of dying. Gardener grafts it into a brier. It lives. Why? Because the sap passes into it. As the gardener brought the bud to the tree, so Christ's ministers in baptism brought you to Christ. If something prevents the sap from passing, the bud dies; if insufficient sap passes, then the bud is weakly. If plenty passes, then it grows and blossoms and bears fruit. Hence the necessity of keeping *in* the tree. It is the life of the tree that makes the branches or buds live. So see the necessity of keeping in union with Christ. The Life that Christ gives us, like the sap, is called Grace; it helps us to be good, and bring forth good fruits. Sin unrepented, indulged in, stops the Grace coming.

"Wherein I was made a member of Christ" means, therefore, that in Baptism I was brought to Christ, and given the life of Christ, i.e., His Grace.

All the members of Christ make up His Body. This is called the Church (Eph. i. 22, 23; 1 Cor. xii. 12, 13, 27). Cp. the school-children, one name means you all—"school." A body is controlled by the head, the brain sends its messages to the different parts along the nerves. So Christ is called the Head of the Church, because He controls and directs all the members of the Church. Therefore we must be loyal to the Church all our lives, because it is Christ's Body. His grace is brought to us through the Sacraments. We must obey the Church's rules, because they are Christ's rules for us.

Notes.—(1) Henceforth, after Baptism, the child must act under the guiding and controlling power of Christ—must bring forth fruit. (2) The life of Christ is hidden in the child at Baptism (like Gideon's lamps hidden in pitchers, Judg. vii. 16), to be used and seen as the child grows up.

INSTRUCTION

MEMBERS OF CHRIST

i. *The Vine and its Branches.*—"I am the Vine, ye are the branches. As the branch cannot bear fruit, etc."

(S. John xv. 4). No doubt Christ had seen the vine-dressers at work in the vineyards. Unless the little branches were *in* the vine, they couldn't bear fruit.

What is the Body of Christ? The Church is called the Body of Christ, because the life of Christ is in its members, and He is the Head (Eph. iv. 4). This (pointing to self) is called *my* body, because it has my life in it making it alive. Think how many members there are in my body. So in Christ's body, the Church, there are millions—some on earth, some in Paradise. Every one who has been baptized belongs to it. What for? So that we can be helped to be good. We cannot be good without Christ's grace. If we are not good, we cannot be happy in Heaven, for Sin separates us from God. God, in His good favour to us, gives us the chance at Baptism:

> "That henceforth we should ever be,
> By His good Spirit led."
> *A. & M.* 566.

That is the first Christian privilege.

ii. *Each Member of a Body has its Duty.*—The hand is to grasp with, the foot to walk with. So with the Body of Christ, the Church. All the members have not the same office. Some are set like bishops to govern, others to administer sacraments like priests, others to teach like your teachers, some to learn and be obedient. All are to bring forth good fruit. Each has his own bit of work.

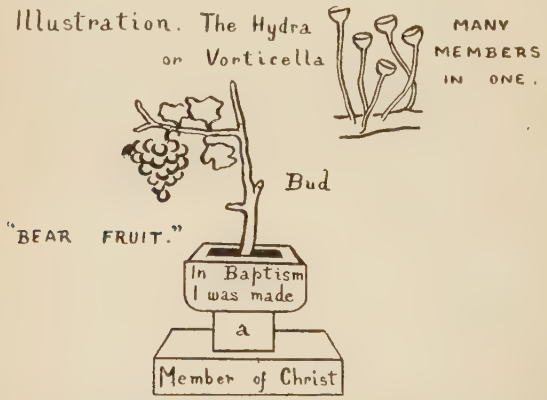
iii. *Christ is the Head.*—There can only be one head to any body. So Christ is the One Head of the Holy Catholic Church. The head directs the body, sends messages, strength, etc., to any member. When a message reaches the member, then that member becomes strong, "energised" to do its work. Christ's grace is sent to us, through "channels," means of grace (the Sacraments, prayer, Bible, etc.). So we are enabled to do our work as members of the Church.

Illustration.—At Hampton Court there is a very old vine: some branches are a very long way from the root. Yet they bear fruit. So, though 1900 years have gone

since Christ lived on earth, we are still receiving His grace.

Gospel : S. John xvii. 20–23

Homily.—A bad chilblain makes you feel bad all over. If one member sins, it hurts all the members. It stops the work being done. (Cp. one wheel in a watch stopping.) God help us to work as well as to pray—"Thy Kingdom come."



ALTERNATIVE ILLUSTRATION.—The hydra or vorticella—many members in one.

LESSON V—The Child of God

SET QUESTIONS

1. When did you become the child of God?
   I became the child of God when I was adopted into His family by Holy Baptism.
2. What may a Christian child call the great God?
   A Christian child may call the great God "Father."
3. What does God do to us because we are His children?
   God feeds us and teaches us because we are His children.
4. What is the chief duty of the child of God?
   The chief duty of the child of God is to trust and love His Heavenly Father.

SUNDAY-SCHOOL LESSON

REVISION.—What are the advantages of being a *member* of Christ? His help is ours through the Sacraments, and we receive His grace—His life. We are better off than unbaptized children. Now we come to the second privilege—*the* child of God. Note, not "*a*" but "*the*," because we have become the children of God, in a special way. (Cp. Esther, *the* wife of Ahasuerus, though he had others, each of whom was called "*a*" wife.) So before your Baptism you might be called "*a*" child of God, but after it "*the*" child, for at Baptism God gives us a special name and knows us by that. Think of the different ways in which you may be called children of people—your father's child, your teacher's child. The Czar's subjects call him "little father." Why "little"?

1. We are children of God *by creation.* This is only half true: God made other things besides man, but they are not His children, though He created them. Though we belong to the great human family, that does not make

us belong to the great *Divine* family. In Adam all die. We inherit Adam's sinful nature; Adam's race was ruined by sin. Children of slaves are slaves too. But now God has provided a way out for us. He sent His Son to die for us. When we become "members of Christ," then we become "sons of God," the children of God. So we are made:

ii. God's children by *adoption*. Explain adoption.

Illustration.—How one Mary Brown, when adopted, became Mary Ingall.

So God takes us by Baptism, into His family, i.e., the Church, and makes us His children, and treats us as if we had always been His children.

Proof texts: Gal. iii. 26, 27; Rom. viii. 15, 16; cp. Baptismal Service—"*Receive him for Thine own child by adoption*"; and Collect for Christmas Day—"*made Thy children by adoption.*" Cp. Moses' adoption, "the son of Pharaoh's daughter" (Ex. ii. 10).

iii. *Because we are "the children of God"* we are:

(*a*) *Fed by our Father.* Your breakfast is provided by your earthly father, by right.

So God provides for His children, e.g., we pray, "Give us this day," etc., i.e. food for soul and body.

(*b*) *Taught by our Father.*—Children need teaching. The greatest lesson of all is *obedience.* How sad it is to see disobedient children.

Cp. Absalom, Joseph's brethren, or Prodigal Son.

God teaches us to be obedient by ways we shall learn later.

iv. "My duty then is to become what God meant me to be, when I was baptized." What may a Christian child do? He may: (1) Call God Father. (Cp. teaching heathen the Lord's Prayer in preparation for Baptism.) (2) Speak to Him always. An earthly father is sometimes too busy, God is never too busy. (3) Worship in His House. We should not be allowed in the King's Palace, but all baptized children have the right to go to God's House.

v. God loves His children. Read this backwards: His children love God.

NOTE (Ex. ii. 9).—The Church says to us, who are

teachers, "Take this child and nourish him, for he is a little Prince. His Father, loving all His children, specially desires this one to be reared for Him."

INSTRUCTION

The Family of God

i. *In Olden Times.*—God always had a family on earth. What is a family? A number of children, who depend on a father for food and teaching. First, it was Adam and Eve. When they and their children grew disobedient, He chose Noah and his sons. Then Abraham and the Jewish Church. All mankind were God's people, but the Jews were His peculiar people, i.e., they might call themselves *the* people of God, because they were made His in a special way, by Circumcision. From them was developed the Christian Family, God's Church. Notice: the only thing that made God give up His family was their disobedience. Sin separates Him and His children.

ii. *God's Family now.*—The Jews were disobedient to Him again and again. Hence at last He chose one Jewish maiden, the Blessed Virgin Mary, and made her the Mother of His Son. For thirty-three years Jesus lived on earth, chose twelve disciples to belong to Him, and to be the first twelve members of the Church. They persuaded many others, and baptized them. So God's new Family was formed—The Holy Catholic Church. All the baptized may call themselves *the* children of God.

iii. *We belong to it.*—In a sense all men are children of God, but the baptized are *the* children of God, because they are made so in a special way, viz., Adoption. It is all through our being members of Christ. He is the Son of God. At Baptism we are made part of Him, so we are *the* children of God. Another name for Baptism is christening. C H R I S T-ening. Blacken means to make black. Christen means to make Christ—to make us members or living parts of Christ. So we become what He is—children of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as

have been baptized into Christ have put on Christ" (Gal. iii. 26, 27). Say softly, "I am the Child of God." "Such grace to us is given. To kneel and pray in Christ's own words, 'Father which art in Heaven.'" God likes us to call Him Father. Cp. little child learning to say Dadda. Therefore, we must learn to pray; and then to do our duty.

Gospel: S. Mark x. 13–16

Homily.—God our Father loves us, provides for us, corrects us (Heb. xii. 5–10). He expects from us Love and Obedience.

Art Thou my Father? Let me be
A meek, obedient child to Thee,
And try in word and deed and thought
To serve and please Thee as I ought.

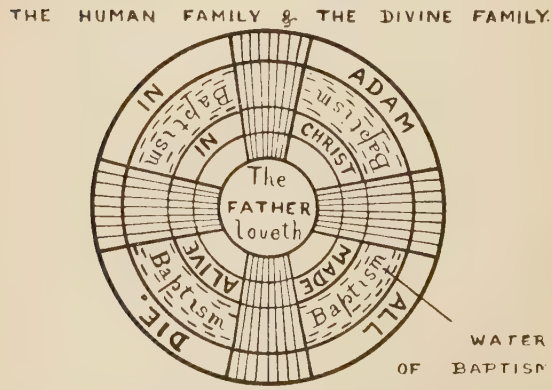


DIAGRAM.—The Human Family and the Divine Family.
The Father loveth all. Outer circle = human family (*in Adam*) *by Creation: in which we may be in some sense* a *child of God. Pass from outer circle* through *water of Baptism into* inner *circle. The Divine Family* (*Christ*), *in which we may call ourselves the* child of God. *Rays = God's love to all mankind.*

LESSON VI—Inheritor of the Kingdom of Heaven

SET QUESTIONS

1. What is an inheritor?
   An inheritor is one who comes into the use of his father's property.
2. What is the Kingdom of Heaven?
   The Kingdom of Heaven is the Church.
3. Where is the Kingdom of Heaven?
   The Kingdom of Heaven, i.e. the Holy Catholic Church, is partly on this earth and partly beyond the grave.
4. What is our inheritance in the Kingdom of Heaven?
   Our inheritance is (1) the righteousness of Christ, (2) the means of grace, and (3) the hope of glory.
5. What are the three new things given you at Baptism?
   The three new things given me at Baptism were a new birth, a new Father, and a new Home.

SUNDAY-SCHOOL LESSON

READ Gal. iii. 26—iv. 8. Notice how the three privileges, "member of Christ, child of God, and inheritor of the Kingdom of Heaven," are linked together in this passage.

These verses show us the value of a child in God's sight.

i. *Inheritor.*—One who has entered into possession of something, or come into use of his father's property. Not the same as heir. E.g., the Prince of Wales is the heir, and some day will be the inheritor of the Crown. God the Father has made us "meet to be partakers of the inheritance of the saints." How? By Baptism (Col. i. 12; Rom. viii. 17; Gal. iv. 7).

ii. *The Kingdom of Heaven.*—What is a kingdom? A kingdom is a people (not simply a country), ruled over by a king—a people who serve and obey him gladly. What

then is the Kingdom of God ? It is mentioned many times by our Lord, e.g., S. Matt. xiii. It means the Church. Cp. parables of Tares and Wheat (good and bad in Church) ; the Mustard seed (growing organisation) ; the Hid Treasure (worth giving up something for) ; the Leaven (to raise or influence the world).

iii. *Our Possession in the Church* consists of (1) the righteousness of Christ, (2) the means of grace, (3) the hope of glory. (1) Is ours because we are the Body of Christ, cp. Hymn 322, " Look, Father, look," (2) because the Sacraments are in the Church, which is our Home, (3) because there are greater blessings still in store for us.

iv. *The Kingdom of Heaven*, the Holy Catholic Church, means not only the Church on earth, but in Paradise and Heaven—God's Home. We can therefore think of that as our Home too. We have a right to enter there, as God's children. It is a reward in store for us.

Illustration.—A Christian beggar once was so happy that the heathen thought him mad. When they asked him why, being so poor, he was so happy. " I am happy," he said, " because I have a new life, I am a King's Son, and I have a Home more beautiful than any I have ever seen."

Note.—" The inheritance should be a prominent motive in the history of each soul " (*Newbolt*).

We are actual possessors, through Baptism, of the privileges of the Church on earth—Confirmation, Absolution, Holy Communion, Christian Burial, Christian Fellowship, and we already possess (though we do not occupy) those of Heaven.

INSTRUCTION

Our Inheritance

i. *The Third Christian Privilege* is to be inheritors of the Kingdom of Heaven.

ii. *This is a Real Blessing.*—To be an inheritor is a very different thing from being an heir. We all already possess the blessings of the Kingdom of Heaven. The Kingdom of Heaven is the Church, and, because we are members of it, we may claim certain gifts of God as our own.

The advantages of belonging to a kingdom.

Illustration.—Imagine a Frenchman in prison, innocent, appealing to the King of England to get him freedom. The King would say, "I can do nothing; because you don't belong to my kingdom." But if it was an Englishman, wrongfully imprisoned in Russia, appealing to the King (through the Government), the King could insist on his freedom, because he is a member of the kingdom of England, and he would get protection and compensation. So, because we are inheritors of the Kingdom of Heaven, we may pray to God, the King, and He will answer us. This shows our third baptismal privilege is a real one. Now think what else we inherit.

iii. *We inherit the Means of Grace.*—The Sacraments, i.e., the ways God sends us His grace to make us good—e.g., Absolution, Confirmation, Holy Communion.

Illustration.—If people want to be confirmed, the first question asked of them is, "Are you baptized?" If so, then as inheritors, they have a right to be confirmed. They can claim it. If not baptized, they cannot.

Imagine a ragged orphan adopted by a rich gentleman, taken to his house, given clothes, food, medicine, toys. He might ask: "Are these mine?" "Yes." "Why?" "Because you are a member of this family." Or a boy who is adopted by a king, and becomes a prince, like Moses, and can exercise the rights of a prince.

iv. *We inherit the Hope of Glory.*—By and by, after the Judgment Day, we shall go to Heaven, where there is no death, or sorrow, or shame; but all glory and joy. We are sure of it, because we are inheritors.

Illustration.—I have property left me in America. I can say, "It's mine now," although I have not yet set hands upon it. It's mine already, but some day, as soon as I reach America, I shall "enjoy" it. So Heaven is our Home now, and its happiness ours, although we have not yet entered it.

Note.—A boy, not taught this beautiful truth in the earlier part of the Catechism, used to fear God, was terrified at thought of death, feared he would be damned. Thought of God as a stern Judge sitting somewhere watching what

he would do, whether good or bad. Had he been taught that God had already shown His love to him by adopting him at Baptism, and had made him an inheritor, wanted him to go to Heaven, had expressed His Will to help him, and already given him the blessing of eternal life, by uniting him to Christ, how changed his mental attitude would have been. No fear, but hope. Joy and delight and gratitude. Cp. General Thanksgiving, "For the means of grace and hope of glory. . . . Show praise not only with our lips, but in our life."

Gospel: S. Matt. xiii. 44 ff.

Homily.—The least we can do is to be willing to be faithful, obedient, loyal to the Kingdom, and ready to "give up" or "suffer" for that pearl of great price. Emphasise the need of perseverance.

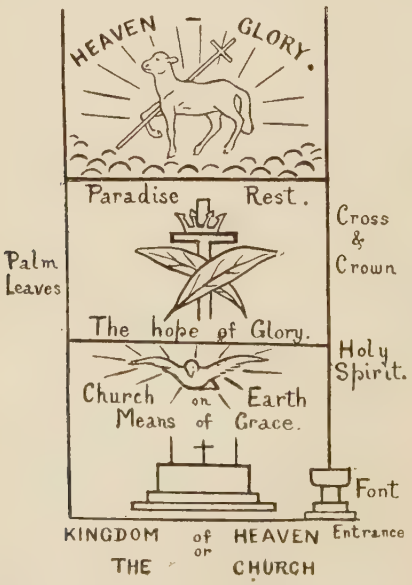


DIAGRAM.—The Kingdom of Heaven or The Church.

LESSON VII—The Christian Promises

Renunciation (1)

SET QUESTIONS

1. What was the first promise that your godparents made for you at your Baptism ?
   They did promise and vow three things in my name : first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.
2. What is it to renounce ?
   To renounce is to refuse to follow or be led by anything.
3. Who is the devil ?
   The devil is the great enemy of God.
4. What are the works of the devil ?
   The works of the devil are (1) disobedience, (2) lying, (3) tempting others to sin, (4) hatred, and (5) pride.

SUNDAY-SCHOOL LESSON

Explain "What did your godparents *then* for you." "Then" is not a verb. It means, "What did your godparents *do* for you *when* you were baptized ?"

Promise and Vow. "*Promise*" refers to an undertaking before men. *Vow* means a solemn promise before God. Emphasise the immense importance of keeping this promise.

In my Name.—An objection is sometimes raised at the promises being made for a child too young to understand. But suppose a friend gave £5 to a baby on condition that mother banked it in baby's name, or gave a box of tools to baby on condition he learned to use them, no one would mind the mother saying, "I promise he shall." So "in my name" means "on my behalf," or "for me."

Thus we begin to think of what God expects of us in

return for the three privileges He has given us. God gives before He demands, contrary to men, who demand before giving. The child when baptized makes three promises.

i. *To Renounce.*—(Avoid explaining this as simply "give up"; it is incorrect.) See how the word is explained in the question in the baptismal service, "So that thou wilt not follow nor be led by them." We cannot promise to have nothing to do with world, flesh, or devil; but we can promise not to be their servants and subjects.

Illustration.—The oath of allegiance taken at the Coronation. Subjects' hands are put between the king's hands as they promise to serve him faithfully and to obey his laws and never join his enemies. That means: "following and being led by" the king. "Renounce" then means exactly the opposite of "bearing allegiance."

ii. *The Devil.*—Note. He is an evil spirit, a real person, the more to be feared, because we cannot see him. Cp. Well's romance, "The Invisible Man." He tempted man in the Garden of Eden. He tempted Christ, and He tries to make us break our allegiance to God, because he hates God. Hell is the place prepared for him and his angels (S. Matt. xxv. 41); he leads his followers there at last. He is always active on earth (1 Pet. v. 8), but not almighty, because Christ has subdued him.

iii. *The Works of the Devil.*—He puts bad thoughts into our minds. All sin comes from him, but specially (*a*) *disobedience* (1 John iii. 8). Cp. Adam and Eve. (*b*) *Pride.* Cp. Our Lord's Temptation. (*c*) *Lying.* Cp. S. Peter's fall, and S. John viii. 44. (*d*) *Hatred.* Cp. Saul and David. (*e*) *Tempting others.* Cp. S. Matt. iv. 1, especially xvi. 23.

iv. *How we may fight him.*—(1) Resist him actively (S. James iv. 7). Many fall by not resisting him.

Illustration.—An Afghan stealing blanket, by tickling sleeping man, often succeeds, because the sleeping man, unconsciously, turns away from the tickling. (2) Seek help from your Captain, Who was "manifested that He might destroy" (1 John. iii. 6). (3) Pray what He taught us to pray, "Lead us not into temptation, but (note R.V.) deliver us from *the evil one.*

Illustration.—Hannibal, as a boy, was made to swear at a heathen altar eternal warfare against Romans. So we "vow" to renounce.

INSTRUCTION

"Renunciation"

i. *What does Renunciation mean?*—There is a great battle going on which never ceases. Two great armies are at war. Every single man in the world fighting, or at least taking part. The papers do not tell us of it, though they record defeats (crimes). It is the battle of Christ with Satan. Every little child, when baptized, is entered as a soldier of Christ, engaged to fight Christ's enemies. "I will not follow the devil, nor be led by him." That is renunciation. When rescued by Baptism from being children of wrath, we must never betray the Saviour Who has rescued us.

Illustration.—The Mahdi's slave was once rescued and made an English soldier; tempted by his master to go back and betray the English, he refused.

ii. *Who Promised to Renounce?*—I did. My godparents spoke the words which I should have spoken if I had understood. So it is my own promise—"in my name." And I know God will help me to keep it. For Christ has defeated Satan, and therefore I can conquer too. Cp. Israel pursuing the Philistines, when once David had slain Goliath.

iii. *Who is the Devil?*—An evil spirit, invisible, tempts our minds. His names: (*a*) *Lucifer*, "Bringer of Light." (*b*) *Devil*, "slanderer" (he slanders God to us: e.g., he suggests to men, "God is not your Father; He does not care for you—look how He leaves you in pain, or trouble"; whilst the truth is God is thus teaching us). (*c*) *Satan*, "enemy." He is God's enemy, and he tries to make us God's enemies. (*d*) *Serpent* (Rev. xx. 2), a terrible name, because he creeps into our minds, puts bad thoughts there like a serpent, which can get through a tiny hole. His chief works are: *Pride*, feeling we know better and are better than anybody else. *Lying. Envy and hatred.* Cp. "If I can't have it, nobody shall." *Tempting others to sin.* Cp. Adam and Eve

tempted to disobedience, Cain tempted to hatred, etc. Next time we are tempted to lie or to temper, what are we to do? Remember that we are vowed to Resist, Pray, Deny self, Watch!

Gospel: S. Matt. iv. 1–11

Illustration for Homily.—The Arabs, followers of Mahomet, going to war against England, swore an oath to Allah, and dedicated themselves to Him. They vowed they would never be defeated. So when hard-pressed, took down a sheep-skin from their saddles, and fought and died upon it.

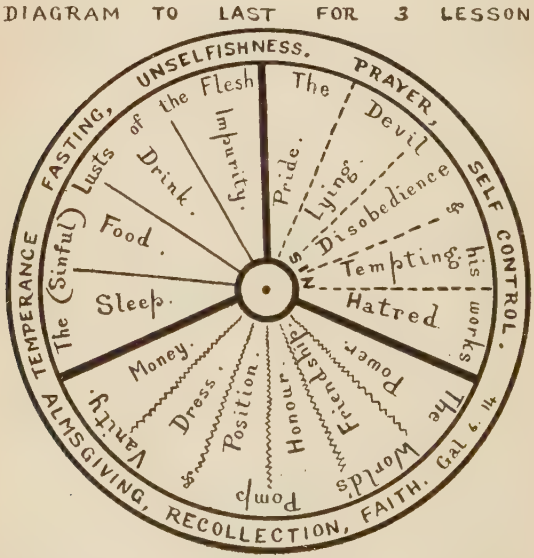


CHART.—The Wheel of Life, rimmed and kept in with Renunciation, Temperance, Self-Control. Introduce by illustration of a fly-wheel bursting sometimes, when revolving too fast, having to be watched and examined to keep it from breaking out and killing people.

LESSON VIII—"This Wicked World"

SET QUESTIONS

1. What did you promise to renounce besides the devil and all his works?
   I promised to renounce the pomps and vanity of this wicked world.
2. What do you mean by pomps?
   Pomps are the outward things that I like to see or have, such as honour, money, dress, amusement, friendship.
3. What is a wicked thing?
   A wicked thing is one that leads us away from God.
4. What is the meaning of vanity?
   Vanity means emptiness.
5. Why are the pomps of this wicked world called vanity?
   The pomps of this wicked world are called vanity because they lead us away from God, and cannot satisfy us at the last.

SUNDAY-SCHOOL LESSON

i. "*This World*" means: not the beautiful world God has placed us in, nor our people amongst whom we live, e.g., parents, brothers and sisters, but "whoever and whatever make us forget our duty to God and to one another." 1 John. ii. 15, 16.

When God saw the world, "it was very good" (Gen. i. 10). The catechism calls it "wicked," meaning that the world *as a whole* is opposed to the will of God.

Illustration.—"This is a poor parish" means, this parish *as a whole*, not entirely, is poor. 1 John. v. 19. The world tries to please itself, and not God, and this spirit we call *worldliness*. There is a force called gravity, which keeps us drawn down to this earth. There is a spirit of worldliness, which tends to make us think and live as if this was our

only home, and all our interests were here. Whatever has this effect on us belongs to the pomps and vanity of this wicked world.

ii. *Pomps.*—The first meaning of this word was a "procession" (in which folks are dressed up to "show off"); so "*pomp* means all kinds of showing off." These things we are to renounce as Christians. See Gal. vi. 14. The following are examples of "pomps."

(*a*) *Love of Dress.*—It is quite right to wish to dress the body well; but it is sinful if we think too much of it, spend too much on it. E.g., when a girl thinks of the dress of a neighbour in church, or spends all her wages on dress.

(*b*) *Love of Money.*—Money is God's gift, but if loved too much it leads to selfishness and dishonesty. Money also if hoarded or wasted becomes a "pomp."

Illustration.—The Rich Fool who forgot about preparing for death. Judas who forfeited honour. Gehazi who lied.

(*c*) *Love of Honour or Position.*—Cp. Nebuchadnezzar (Dan. iv. 30); Herod (Acts xii. 22).

Illustration.—A boy wants a prize. That is quite a proper desire; but if he cheats to win it, it becomes a pomp.

(*d*) *Love of Pleasure or Amusement.*—This is good in itself; but if it leads us away from church-going or our duty (e.g., boy playing cricket when he ought to be at work, or marbles when he is on an errand) it becomes a "pomp."

iii. *Vanity* means "emptiness." (Cp. Doing a thing "in vain.") Worldly things may be used and enjoyed; but they cannot be kept. At the end they must be given up.

Illustration.—(1) Dead man. Friends ask, "How much did he leave?" Wise man answered, "Every farthing." (2) Cp. the man with the muck-rake in "Pilgrim's Progress."

iv. *How are we to renounce these Things?*—(1) We must refuse to follow or be led away by these things or by worldly persons. Cp. Moses, who gave up his palace life to obey God's call (Heb. xi. 24). Sometimes it is hard to understand whether a thing is "worldly" or not. We can test it by thinking whether we can ask God to bless us when

we do it. (2.) Put God first. Make His commands the chief things in life. Keep close to Him in the Faith of the Church. Live in His Presence (1 John. v. 4), "even our faith."

INSTRUCTION

Renouncing the World

Besides promising to renounce the devil and all his works, we promised also not to be led away by the pomps and vanity of this wicked world. That means by anything or anybody that makes us forget God and our duty. We must take care not to think as the world thinks or do as the world does. We cannot love worldliness and God too. S. John. xvii. 16. If any man love the world, the love of the Father is not in him. 1 John. ii. 15.

i. *How the World tempts us.*—God has the right to the first place in our lives, because He made us to be with Him for ever. But the world often tries to put something else first in our lives. E.g., friends, or the things we possess, such as money or our amusements. These things become wrong when they are given the first place in our lives. The world tries to make them interfere with our duty to God (Demas hath forsaken me—2 Tim. iv. 10), or makes us so anxious to get them that we take wrong means to do so. E.g., Gehazi and Judas.

Illustration.—(1) Small boy smoking because he thinks it makes him grown up. (2) Girl, having turned her hair up, thinking, "Now I shan't bother about what mother thinks or says." This is "showing off"—giving way to the "pomps and vanity." It is showing the worldly spirit.

ii. *These Things are Vanity.*—I.e., they come to nothing in the end—(1 John. ii. 17) "passeth away," and they lead us to vain ends also. So it is foolish to set our hearts on worldly things. Set your affections on things above. Cp. Rich Fool.

Illustration.—The story of Loyola and Xavier, when the latter was at the height of popularity at Paris. "What

shall it profit?" Loyola used to whisper. Cp. story of Alypius and the gladiatorial shows. Alypius, a Christian, went to the amphitheatre; began by being disgusted at the performances, ended by applauding them.

iii. *How to renounce the World.*—We cannot leave the world nor avoid these temptations. Wherever we go, the worldly spirit will follow; we cannot shut it out, any more than we can shut out fever. But we must remember that (1) we are a Church—"*ec-clesia*," called out. We must look at things in God's way, and not listen to the world's maxims. (2) Keep away from bad people, bad amusements. Give away regularly and definitely of our money, then we shall not get to care too much for it. (3) Remember that the world is already conquered. Cp. 1 John v. 4, 5. This means, "Put Jesus first, and the world cannot hurt you." Remember our Home is not here.

Gospel: S. Mark x. 21, 23

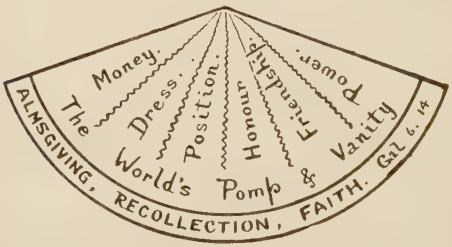


DIAGRAM.—Add to the second section of Wheel the words "Friendship, Dress, Money, Pleasure, Honour." Text, Gal. vi. **14.**

LESSON IX—"The Sinful Lusts of the Flesh"

SET QUESTIONS

1. What do you mean by the lusts of the flesh?
   By the lusts of the flesh I mean the strong desires of my body.
2. How may innocent lusts become sinful lusts?
   Innocent lusts are turned into sinful lusts by being indulged at the wrong time, or in the wrong way.
3. Tell me some sins produced by the lusts of the flesh?
   Gluttony, drunkenness, impurity, and idleness are sins produced by the lusts of the flesh.
4. What does S. Paul tell us about people who let the lusts of the flesh lead them into sin?
   S. Paul says, "They who do such things shall not inherit the Kingdom of God" (Gal. v. 21).
5. What then are the sinful lusts of the flesh?
   The sinful lusts of the flesh are our bodily desires when they are not ruled by the will of God.

SUNDAY-SCHOOL LESSON

THE third enemy we promised to "renounce" is different from the others, because this one is within us.

Illustration.—The taking of Edinburgh Castle through a soldier of the garrison who turned traitor, and showed a secret passage to the enemy. So we have a traitor within us who will betray us to sin, unless we take care. The word "flesh" means our bodies, or, our bodily natures.

"*Lusts*" mean simply, desires, i.e., the wants of our bodies. These are not sinful in themselves; in fact, they are part of God's gift to us, and a sign of health. Christ had them in His body. E.g., hunger, thirst, rest, affection.

NOTE.—My body is not the real "I," but only its instrument, its servant. E.g., my throat might be hurt so that "I" couldn't speak; but "I" would still know what I wanted to say.

Unfortunately this body has been disordered by the Fall, and therefore has to be watched lest it should go wrong.

Illustration.—Clock suffering from fall; never quite reliable again. Or, the "bias" in a set of bowls. So these innocent lusts may easily become sinful ones, if allowed to go their own way unchecked.

Illustration.—Dives and Lazarus. The three Holy Children, enabled by their fasting (in Dan. i.) to say "No" to a greater temptation (in chap. ii.). The forbidden fruit (Gen. iii.). The Prodigal Son (S. Luke. xv.).

These sinful lusts not only hurt body, but ruin soul as well. Cp. evil of drunkenness. Cp. Dives and Lazarus. S. Matt. v. 8; 1 Pet. ii. 11; Rom. viii. 3; Gal. v. 21.

How are we to renounce these sins? (1) Realise their badness in the sight of God. (Note.—Christ's Body suffered, for the sins done by man's body.) (2) Watch lest innocent lusts should lead you into sin. (3) Use the means of grace. The nearer we live to Christ, the safer we shall be.

Guard against gluttony by fasting, and being ready to share with others. Guard against drunkenness by Temperance. That is the use of belonging to a Band of Hope. Cp. Joseph, "How shall I do this great wickedness and sin against God?" (Gen. xxxix. 9).

Illustration.—Arab and his camel, which, asking permission to put a foot inside his tent, ended by getting in altogether and turning the man out. Monica and the Wine, in the Life of S. Augustine.

INSTRUCTION

Renouncing the Flesh

"If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13).

i. *The Sinful Lusts of the Flesh.*—The desires of the body are not in themselves wrong. E.g., hunger, thirst Adam in his unfallen state possessed them; so did Christ. He hungered in the wilderness, was thirsty at the well, and weary in the boat. They are God's gift to help us to

live. (A man who never felt hunger would starve. A man who cannot sleep must have narcotic medicine.) But in us these desires are often disordered or ill-balanced. (Cp. bowls with "bias.") So innocent lusts become sinful (greediness, drunkenness, etc.), and ruin lives and homes. God hates them, because He meant the body for good, not evil.

Illustration.—A friend is angry when a present he has given is misused for some unworthy purpose.

ii. *How to renounce the Flesh.*—Guard against excess. Keep a tight hold on self. (Cp. restive horse and reins.) The body is a good servant, but a bad master, like fire or steam. Avoid occasions of sin. (Cp. Watts, the painter, sleeping on a board rather than lie abed.) Undue love of pleasure or ease, waste of time, bad companions, bad places of amusement, bad books and pictures, are likely to lead us into sin. Avoid them all. Make use of the means of grace, for "I can do all things through Christ, Who strengtheneth me" (Phil. iv. 13).

iii. *Fasting is a Weapon against the Flesh.*—That is why the Church bids us fast (cp. List of Days of Fasting and Abstinence), i.e., give up things good in themselves, because that is the only way to be safe in using them at all. Do not go on the edge of a precipice, but keep well away. Our Lord fasted. Cp. The Three Holy children (Dan. i. 11). Children can deny themselves something in pleasure, or in eating and drinking; practise unselfishness. For instance, being willing to share with others is a splendid way to avoid greediness.

Gospel: S. Luke xvi. 19 ff.

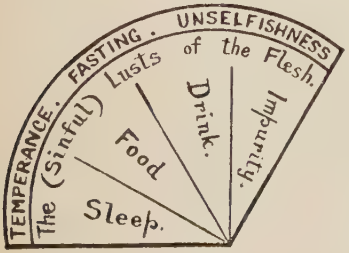


CHART.—Add to the third section, "Lusts of Flesh," and to the rim, "Temperance, Fasting, Unselfishness."

REVISION I

The Three Christian Privileges

Suppose a kind rich man goes down to the slums, and takes an outcast child, brings it home, clothes, feeds, educates it, gives it a name—his name—so that it becomes one of his family, and inherits some of his property, what three privileges would it have ?

The child would become (1) a member of the family, (2) regarded as his child, (3) an inheritor of his property. This is just what our Heavenly Father did for us in baptism, through Jesus Christ. "Wherein I was made," etc.

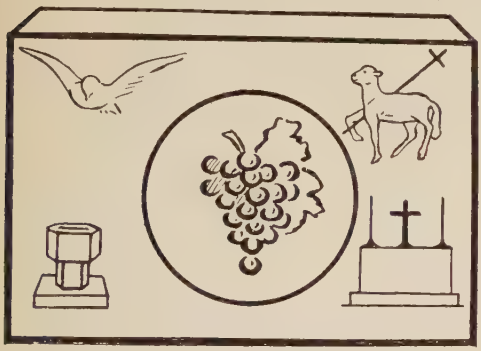
i. *A Member of Christ.*—A "member" means a living part of a body. E.g., hands, feet. So the members of Christ are part of the Body of Christ. "He is the Head of the Body, the Church" (Col. i. 18). "For by one Spirit are we all baptized into one Body, the Church" (1 Cor. xii. 13). Our Lord explained this in a parable, when He said, "I am the Vine, ye are the branches" (S. John xv. 1). We are joined on to Christ, and Grace, like the sap, comes into our souls from Christ, to keep them alive, and to give us power to do good things, as sap helps the branches of a vine to bear fruit.

ii. *The Child of God.*—Moses, e.g., was called "the son of Pharaoh's daughter"; he was adopted by her. So God makes us His children by adoption. God sent His Son "that we might receive the adoption of sons" (Gal. iv. 5). We were not born thus, but "in sin, and children of wrath." But God took us into His family by Baptism. Gave us our Christian name, and His Name was spoken over us. (That shows the reality of the covenant made.) So my Christian name should remind me that God is my Father, and that I am to love and obey Him.

iii. *An Inheritor of, etc.*—An inheritor is "one who has entered into possession of something." God has given us the Church and its blessings as our inheritance. So it is our right to pray, to worship, to use His prayer, His Book, His Sacraments. These are what we inherited at Baptism; and also the Hope of Glory, i.e., the future life in Heaven. That is our Home, and God's; there is a Crown for us. Can an heir lose his inheritance ? Yes;

Esau sold his for the pleasures of world and flesh. What should we do? "Give diligence to make our calling and election sure" (2 Pet. i. 10).

DIAGRAM FOR REVISION I



Life. Family. Home. Grapes=Life given by membership. Circle = Family Circle — children of God. Ark = Safety and protection of Home. Font and Altar = Means of Grace. Dove=Holy Spirit's gift in Confirmation.

REVISION II

Our Three Enemies

Last time we thought of the three gifts which God had granted to us at our Baptism, when we were given a new Life, a new Father, and a new Home. Now to-day we have to learn what our first duty is. Think of the child adopted out of the gutter by the rich man, of whom we spoke last week. When the child had gone into the new house, what would he have to do? He would have to give up some of the things he had been accustomed to before.

First, he would have to give up old companions, bad companions perhaps who tempted him to sin. Cp. Oliver Twist trying to give up his thieving companions.

Second, he would have to give up the old things he had liked before. Perhaps it would be playing in the dirt or playing pitch-and-toss. He would throw away his old clothes, the toys, poor, broken, cheap things, and leave them all behind him.

Third, he would have to give up any old habits. Perhaps before he never washed himself or combed his hair; perhaps before he had sipped out of the jug, had sworn when angry. He must do those things no longer.

In the same way, we who have been adopted into God's family at our Baptism have the same things to do. So:

i. The first duty of the new child to his new Father is to refuse to have anything to do with the "devil and all his works," i.e., the bad things belonging to the devil. Is not that like Oliver Twist and Fagin? The devil is very busy, hard at work, tempting people (cp. S. Peter's temptation), telling lies (cp. Eve's deception), and doing all sorts of wickedness (cp. Saul, 1 Sam. xvi. 14). So the Christian child must give up telling lies, tempting others, etc.

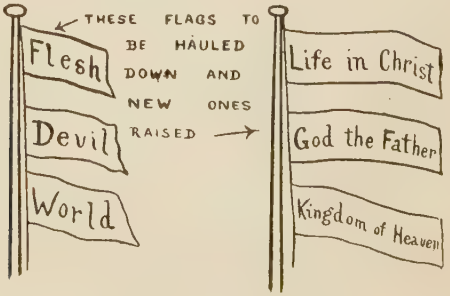
ii. He must renounce the bad things belonging to the world. The pomps and vanities, i.e., the things, and the pleasures, and the people that lead us away from God. We have, it is true, our duty to do, our pleasures to enjoy, our friends to love, but we must not let them come between us and God. (*a*) Because they will not last beyond this life; (*b*) because, believing in the risen Christ, we must prepare chiefly and first for the eternal life with Him.

iii. He must renounce the bad things belonging to the flesh, i.e., the sinful lusts of the flesh, i.e., the bad desires, that come from our bodies, e.g., too much sleep, too much food or drink, impurity, selfishness.

Gospel: S. Luke xii. 16 ff.

Homily.—Cp. Moses' example—what he gave up to serve God. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi. 25).

DIAGRAM FOR REVISION 2.



SECOND TERM

LESSON I—The Second Christian Promise

SET QUESTIONS

1. What was the second promise made at your Baptism ?
   The second promise made at my Baptism was that I should believe all the articles of the Christian Faith.
2. What does " believing " mean ?
   " Believing " means " taking on trust."
3. What is the Christian Faith ?
   The Christian Faith is the whole body of the Truth which God the Holy Ghost has taught the Church.
4. Why is the Christian Faith better than all others ?
   The Christian Faith is better than all others because by it God corrected the mistakes of other faiths.
5. Where do you find the articles of the Christian Faith ?
   The articles of the Christian Faith are found in the Creed.

SUNDAY-SCHOOL LESSON

i. *What is it to Believe ?*—To take as truth something we have been told by some one we can trust. E.g., We *know* that two and two make four, because we can prove it. We *believe* that a General named Wellington once lived, because we are told so by people we trust. The word in the Bible for this *power* of believing is " faith " (S. Mark xi. 22). How often our Lord used this word. But it is also used of " that which is believed "—*the* Faith (cp. Jude 3 ; 1 Tim. iv. 1). In the second Christian promise " the Christian Faith " means that which is believed by Christians.

" Faith " means power to believe. " The Faith," that which is believed.

ii. *What is the Christian Faith ?*—There are many strange religions in this world. Some even which profess to teach about Christ (though wrongly ; e.g., Unitarianism).

Many take the Bible and make up a religion for themselves out of it; so that the Bible is made to teach many contradictory things. Is this right? No. There are many heathen faiths too. The Christian Faith corrects their errors (Acts xvii. 23).

What did the Apostles do to preserve the right faith? They had a form of sound words (2 Tim. i. 13), i.e., a Creed, which they taught before there ever was a Bible (Rom. vi. 17). The oldest baptismal promise (Acts viii. 37). Did they make up this Creed for themselves? No, see Jude iii. It was delivered to them by Christ, and confirmed in them by the Holy Ghost; "He shall guide you into *all* the Truth" (S. John xvi. 13). We find what this Truth is in the "Creed" to-day. And we are bidden to "hold fast" to it. Not alter it, or cut out, or add to it.

NOTE.—*One* faith (Eph. iv. 5). It is called the Catholic Faith, because it is the Faith of the Holy Catholic Church.

We are then to believe the whole of it—*all* the articles. "Article" means a little joint.

Illustration.—The joints in a skeleton. If one is missing, the skeleton is imperfect.

The articles of the Creed depend on one another, like links in a chain.

Illustration.—A boat fastened by a chain to the shore. If one link breaks, the boat drifts away.

If you leave out *one* article in the Creed, the whole Creed falls to pieces, because it is all of one piece. So in 1 Cor. xv. 12 ff. S. Paul says if we leave out one article, i.e., the Resurrection, then our faith is vain, our Creed no good.

iii. *Does it matter what we Believe?*—Yes. Because on right belief depends right living.

Illustration.—Children picking fungus that looks like a mushroom. Mother cooks it, and they eat it. All very ill. Why? Because they believed those toadstools to be mushrooms, and they acted upon their belief. *But it was a wrong belief, and led to disaster.*

Abraham is a good example of belief (Gen. xii.). His journey was guided by his Faith. His action depended on his believing God to be good and trustworthy.

So we must not only believe the Faith, but act upon it, and confess it. "Keep it whole and undefiled."

It is founded on the Bible. And therefore, though it is not necessary to believe all the things in the Bible, it is necessary to believe those Bible truths which are in the Creed.

INSTRUCTION

My Faith

i. *Why do we promise to "Believe"?*—Because we cannot get through our life without believing something. Believing means taking on trust, and all our lives long we are taking things on trust. E.g., in earliest infancy, we take "mother" on trust. Later on, she tells us much, our teacher tells us much, which we believe because they say so. "I believe it's a sound concern," says a business man, and invests his money. In our spiritual life then it is necessary to have a belief too.

There's a worldly proverb, "It doesn't matter what a man believes so long as he does what's right." That is really quite false. It does matter very much. E.g., a man takes a tram marked "Station." It goes in the wrong direction. "But it's got 'Station' on it." "Yes, but it's going *from* the station, not *to* it." Wrong belief, you see in his case, means wrong action.

The Mahommedan religion makes its believers think it right to murder Christians; yet the Mahommedans are very earnest about their religion. So it is of supreme importance to have a *right* belief, if we are to do right actions.

ii. *What do we promise to Believe?*—All the articles of the Christian Faith. The Christian Faith is the best of all. It corrects what is wrong in the others. It is the Truth, which Christ came to teach, and the Holy Spirit helped the Church (S. John xiv. 26) to learn and embody in the Creed. You will find it spread out in the Bible, for it is founded on what Christ taught and what He was. It is important to believe *all* the articles. Articles are "little joints," e.g., joint of finger. The Creed is like a body with different joints—all important. We cannot do without *one* of them. Cp. suit of armour, or Achilles' vulnerable heel,

You will find that a "form of sound words" was taught by the earliest teachers before the Bible was written. The Creed came first (2 Tim. i. 13; Jude 3). If the Bible had never been written, there would still have been the Creed, i.e., the Christian Faith, taught by the Church, through the Holy Spirit, by the Apostles, from Christ.

It is like a compass. It helps us to go the right way; it points us to the Truth. Other religions, or heretical forms of Christianity, cause us to err.

iii. *How do we show we Believe it?*—By confessing it (Rom. x. 9, 10). It is not enough to believe in the heart, but we must confess with the mouth. So we confess it at Baptism and every time we come to Church. (Explain why we turn eastward.) Once it was dangerous to confess it, and those who did suffered martyrdom. But now we should live it. Be faithful to the end.

Gospel: S. Mark xvi. 15, 16

The Gospel shows us that the Creed is very precious, and that salvation depends upon it (2 Tim. i. 13). Timothy had to hold fast "the form of sound words" which S. Paul had taught him. Cp. Jude 3; 1 Tim. vi. 12. The Church has always had the same Truths to teach, and from the earliest days has put them in the form of a Creed.

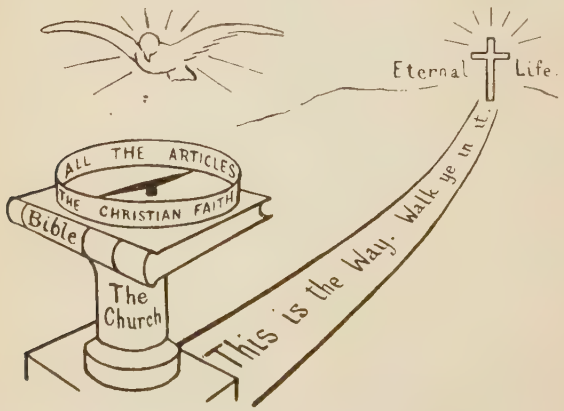


CHART.—The Creed as a Compass, taught by Holy Ghost, founded upon the Bible, maintained by the Church, the Pillar and Ground of Truth.

LESSON II—The Christian Promises: Obedience

SET QUESTIONS

1. What was the third promise made at your Baptism?
   The third promise made at my Baptism was that I would obey God's Holy Will and Commandments, and walk in the same all the days of my life.
2. What is the chief duty of a child?
   The chief duty of a child is to obey.
3. Where do we find God's Commandments?
   We find God's Commandments in the law given to the Jews on Mount Sinai, as explained by our Lord in the Sermon on the Mount.
4. How does God help us to obey Him?
   God helps us to obey Him by sending His Grace into our hearts.

SUNDAY-SCHOOL LESSON

LAST week we learnt that the Christian Faith is given us by Christ, through the Church, and is contained in the Bible. We are to contend for it. Now, what is the third Christian promise? Obedience.

i. God always requires obedience of His family. Cp. Adam, Abraham, Saul. Cp. 1 Sam. xv. 22. Cp. the history of Jews. It was no good professing to be the "chosen people" (Abraham's children) unless they obeyed God (S. John viii. 42). It is not enough for a child to say "I love you"; obedience is the best test of love. "This is the love of God, that we keep His commandments" (1 John v. 3).

We saw last week that some *belief* is necessary. Now we learn that *law* is necessary to life also. Why does God give us commandments? They are a protection; for

the law is like a double wall which keeps us in the right path.

ii. "*God's Holy Will*" means "the things God wants us to do." A loving child does not always wait to be told, but does what he knows is mother's wish. What God wishes is His will; what He orders is His commandment.

Illustration.—A "Last Will and Testament"—the last *wishes* of a man about his property. Executors are appointed to see it carried out.

We promise to "keep" God's holy will and commandments. The word "keep" means (1) remember, (2) do. But we cannot keep them until we know them; therefore we have to learn them first (cp. Ps. cxix. 33, 34).

iii. *Where do we find God's Holy Will and Commandments?*—The Ten Commandments were given first at Sinai (and are found generally in the Jewish Law). Yes, but not only there. Nor in the Bible only. The Commandments of God come to us through the Church and through the Holy Spirit acting upon our conscience. We have many things yet to learn of God's will. First, God taught His will in Old Testament days by prophets; then by His Son, Who also showed us an example of how to keep it. Then the Holy Spirit came to the Church on Whit-Sunday, that the Church might carry on His Work, and teach us what the will of God is. So you see, "The Church teaches (God's will), the Bible proves, and the Conscience approves." God's will is our "duty." Hence the Ten Commandments were explained by Christ as two—Duty to God and Neighbour.

iv. *All the Days of my Life.*—(NOTE.—The words "walk in the same" need explanation. Exod. xviii. 20.) We have not only to know God's will and commandments, but to put them in practice; that is why we said that "to keep" means to remember and do.

S. Luke v. 1–11 shows us the value of obedience, even when we cannot see the importance or sense of a command. He that endureth (i.e., keeps on to the end) shall be saved.

INSTRUCTION

My Obedience

i. *Obedience is my First Duty.*—I have promised at my Baptism to obey. That is because I have been put into God's family. Obedience is the first duty of any child. Nothing is sadder than disobedience. Disobedience is the one thing that shuts us out from a parent's (or God's) love.

ii. *God teaches us His Will and Commandments through the Church.*—For ages God taught people by prophets, especially the Jewish prophets, and Moses, who wrote the Ten Commandments down. Then Christ came to show us "God's will." He taught the Apostles; they taught others. Finally, the Holy Spirit came to the Church, that she might be like a general's aide-de-camp, giving the Master's orders to His soldiers. So, to-day, in the teaching of the Church, in sermon and catechism, creed and prayer book, we learn what God's will is. God is teaching us still. Not all at once; but by degrees Men are slow to learn what God's will is even for their physical and social comfort (e.g., badly built houses). God is still teaching them through the public conscience. Men are equally slow in learning God's will about spiritual things. So listen attentively to the living voice of the Church to-day, and pray, "Teach me to do Thy Will" (cp. Ps. lxxxvi. 11).

Illustration.—Influence of Pan-Anglican Conference.

iii. *The Bible shows us the Principles of God's Will and Commandments.*—I.e., the Bible shows us the foundations of God's revealed will upon which the Church's teaching of our Duty is built (e.g., in the Ten Commandments and Sermon on the Mount); but it is not *completely* revealed there. The Old Testament Law was often imperfect, like the faulty messages received by Marconi's first instruments. E.g., "an eye for an eye, and a tooth for a tooth" (S. Matt. v. 38). This explanation by Christ is not to be taken literally; but the Holy Spirit, through the Church, teaches the true meaning of Christ's words. Remember the Bible is the Book which the Church reads in order that all may see that the commands and directions She gives to us are founded upon what Jesus Himself said.

iv. *Our Conscience,* when it is properly taught and trained, echoes the will of God within us, and shows us when we are doing right and wrong. An ill-trained conscience is worse than useless; but when taught, then it is like the electric signal which rings on a motor-car when transgressing the speed-limit.

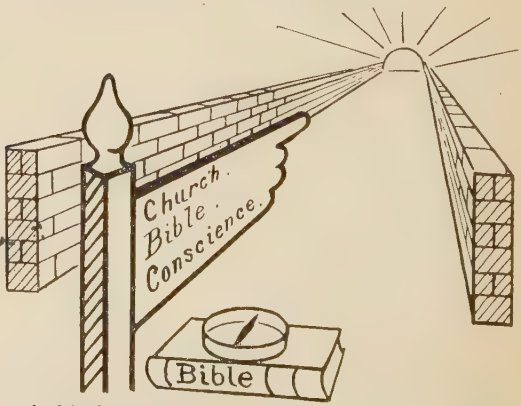
Illustration.—A motor-driver is taught what the will of the country is about speed; he has a copy of by-laws given to him to prove it, then he has an electric attachment on the car which warns him.* So the Church, the Bible, and Conscience act together.

v. *Walk in the Same.*—It is God's will that men should be saved; but He does not compel them. He wishes us to be confirmed, for instance; but He does not force us. So we have to learn to say "I will Thy will," to pray "Thy will be done," and then obey without questioning.

Illustration.—(1) The Charge of the Light Brigade; (2) a little boy on the railway line playing when the train is coming. The horrified father, who was a signalman, cries out, "Lie down." The boy obeys instantly. The train passes harmlessly over him. Had he said "*Why?*" he would have been killed.

Gospel: S. Matt. xxi. 28 ff. or xix. 16 ff.

DIAGRAM.—The double wall of Law keeping us in the right path. Cp. preceding Diagram.



* At the time of this lesson there was a report in the papers that motor-cars were to be so fitted. Though not a fact to-day, the illustration may still serve.

LESSON III—The State of Salvation

SET QUESTIONS

1. Dost thou not think that thou art bound to believe and do as thy godfathers and godmothers have promised for thee?
   Yea, verily, and by God's help so I will. And I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour, and I pray unto God to give me His grace, that I may continue in the same unto my life's end.
2. What does "this state of salvation" mean?
   "This state of salvation" means that I am being saved day by day from the power of sin.
3. In what does our "state of salvation" consist?
   Our state of salvation consists in a living union with our Lord Jesus Christ, now and hereafter.
4. What is Grace?
   Grace is the living power of God freely given to us to enable us to lead a good life.

SUNDAY-SCHOOL LESSON

WHAT have we learnt so far? That God has entered into a covenant with us in Baptism. Remember His gifts and our promises. To-day we learn the three characteristics which this remembrance should awaken in us. (1) Resolution, (2) thankfulness, (3) perseverance—"I will, I thank, I pray."

1. "*Bound.*"—This means "compelled in honour." There are two kinds of being bound, (1) obliged by force to do something (e.g., a prisoner going to the police-station), (2) obliged by a sense of honour. A gentleman keeps his promises. Jephthah's daughter (Judges xi. 36) is an heroic illustration of a child feeling bound to do what her parent has promised. Now think what our godparents promised for us: "To fight wrong, to believe truth, to do right"—just the things every decent person ought to wish to do. Therefore we feel no hardship in

being "bound." Remember the French proverb, "Noblesse oblige." The word "*religion*" means that which is binding (cp. ligament and ligature).*

ii. *I will.*—This is our resolution, really a *renewal* of the baptismal vow, like the answer to the question asked at Confirmation. Think of four little phrases we may all say, "*I am, I ought, I can, I will.*" *I am* a Christian child by Baptism. *I ought* to keep my promises to God. *I can* do so by God's help. *I will.*

iii. *Believe and Do.*—Note these words. They represent *Faith* and *Action.* We shall see how the Catechism puts the Creed first, and then our duty, keeping the same order.

iv. *I thank . . . State of Salvation.*—S. Peter gives us an illustration which helps us to understand what this means (1 Peter iii. 20, 21). Noah was in a state of salvation in the Ark: a state in which he could be saved, if he wished—a state of *being* saved (cp. Acts ii. 47, R.V.)

Illustration.—A life-boat saving men from shipwreck. They are not *finally* saved in the life-boat, but are *being* saved.

So in the Ark of Christ's Church we are being saved, if we continue to remain faithful to our promises, and rely on the grace given us. [Point out that there is a danger of being lost (S. John xv. 2; 1 Cor. x. 12).] *Judas* is an example of one who lost salvation; *S. Peter* of one in danger who overcame.

We see then that there are two kinds of salvation—present and final (S. Matt. xxiv. 13).

This state of salvation is sometimes called a state of grace. Why? Because in it God's grace is continually given to us.

v. *I Pray . . . God's Grace* (see Phil. ii. 12, 13; S. Matt. vii. 7). We need God's help to keep our resolution, i.e., to believe and live as a Christian. We must do our part—co-operate (Phil. ii. 12). God's grace is not a charm to act without our will.

Illustration.—Finding gold. Must dig.

So now we pray to continue in the same state of salvation; i.e., we pray for grace to persevere (cp. Rev. ii. 10).

* A doubtful etymology: but a real truth.

It is mortal sin that cuts us off from God's grace. Cp. the Israelites rescued from Egypt, baptized in the Red Sea, yet dying in the wilderness because they would not do what God wished (1 Peter iii. 20; Jude 5; S. Matt. xxiv. 41).

INSTRUCTION

This State of Salvation

i. *What is "this State of Salvation"?*—Being saved day by day from the power of sin. People often talk about "salvation," without clearly understanding what they want to be saved from (S. Matt. i. 21, "from their sins"). We need to be saved not merely from the consequences of sins, i.e., punishment of sins, or being found out, but saved from sinning, from the guilt of past sin, from the power of sin in the present, from the consequences of sin in the future. Christ will save us from doing wrong things, if we really wish it.

We are not finally saved yet, but *being* saved (Acts ii. 47; 1 Cor. i. 18, xv. 2; 2 Cor. ii. 15, R.V.).

The whole subject is illustrated by the work of a life-boat. Christ is the Pilot. We are saved by keeping in the boat with Him, relying on His strength (i.e., grace). That is what we mean by a "living union with Christ." Remember S. Matt. viii. 25, "Lord, save us: we perish."

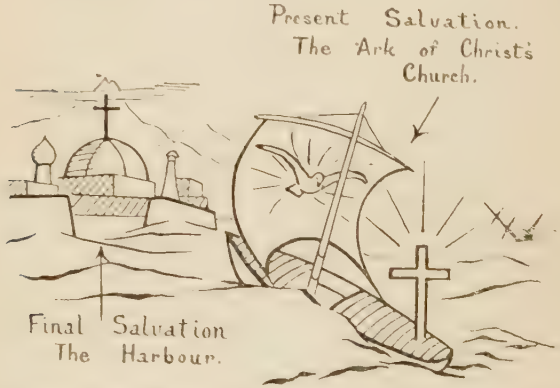
ii. *How are we to continue in this State?*—(1) By carrying out our vows. "By God's help, so I will." (2) By continually thanking God. "And I heartily thank." (3) By constant prayer. "And I pray." (4) By taking His grace when it is offered; e.g., learn about Him *now* that you have the chance at Catechism, look forward to your Confirmation and the Holy Communion, and pray daily.

iii. *Why do we thank God for bringing us into this State?*—Because it is all the work of God's love for us. Giving thanks is an act of love. If He had not thus "called" us, we should be without hope, like children without a home, and like a shipwrecked crew without a life-boat, in a dreadful state of uncertainty and danger.

iv. *Why do we pray that we may continue in this State?*—Because our will is not strong enough to persevere in the right without God's help. We must work and pray (Phil. ii. 12, 13); we must do our part. That part is to obey the Captain's orders, and hold fast. He bids us pray now whilst we are children. By and by He will bid us come to the other Sacraments, by which He gives us more grace.

Gospel: S. Matt. viii. 23 ff.

Homily.—We must do our part well (Matt. xviii. 14). God wants us to be saved. Our part as children is to be ready to learn the Faith and our duty; to be particular about daily prayers.



Final Salvation, the Harbour. Present Salvation, a Lifeboat, the Ark of Christ's Church.

LESSON IV—The Creed

SET QUESTIONS

1. What is the Creed?
   The Creed is the belief of Christians about God.
2. Why must we believe all that is in the Creed?
   We must believe all that is in the Creed because it is the teaching of Christ the Son of God.
3. How many forms of the Creed are there?
   There are three forms of the Creed—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.
4. What is the difference between the three Creeds?
   The Apostles' Creed states the faith, the Nicene Creed explains it, and the Athanasian Creed defends it.

SUNDAY-SCHOOL LESSON

Our second baptismal promise was "to believe all the articles of the Christian Faith." Where are they to be found? In the Creed.

1. *Creed means Belief* (*Credo*: cp. "incredible").—So the Christian Creed means what a Christian believes about God. It is most important to know exactly what Christians believe. We could find it out from the Bible; but the Creed puts it all in a few words. It is a sort of index to the Bible; e.g., the Apostles' Creed has only twelve sentences, stating what God has taught the Church. A Creed was learnt by Christians before there was a Bible. (See Acts viii. 37. This verse contains the whole Creed, as a rosebud contains the whole rose.)

See next what an advantage it is to have a Creed. If you asked a Mahommedan his belief, he would say at once, "I believe in God and the Prophet." If a Jew, he would say (Deut. vi. 4), "Hear, O Israel," etc. If a Salvationist, he would begin with God, Jesus Christ, salvation, and several other things, which he would think of one by

one. We, as Churchmen, if asked what we believe, have our answer ready, complete in the Creed. Another advantage of having it is that the Creed contains what we find more fully in the Bible. Cp. two boys writing an essay. One with a whole book on the subject, the other with concise notes; which will have least trouble in writing his essay?

The Creed is of supreme importance (see S. Mark xvi. 16: "He that believeth not").

ii. *There are three Forms of the Creed*, called "The Apostles'," "The Nicene," and "The Athanasian Creed."

> "The Faith is One, tho' the Creeds are three,
> To be learnt with prayer at our mother's knee."

Though there are three forms, there is only one Faith, just as there is only one God (Eph. iv. 5). The three Creeds do not teach different things, but the Faith once delivered (Jude 3).

The Apostles' Creed is so called because it contains the teaching of the Apostles: "Go and *teach*" (S. Matt. xxviii. 19, 20). They had to have something to teach. Hence there arose the early need of a Creed.

Acts iii. 12-16 gives a picture of their teaching, contained now in the Creed. When people were baptized then, they had to profess their belief in the Creed (e.g., Heb. x. 23).

The Creed was often called a "symbol" or "watch-word," because it showed who was a Christian (cp. "Sign of the Cross"). It is like our Flag. Hence we stand when we say it.

The Nicene Creed explains the Faith rather more The Athanasian Creed "defends" it. The Apostles' Creed is like a hurdle fence put round to keep sheep from error. But people got over it—made it mean other than it said. So the Nicene Creed was added like a thick hedge outside. But men broke through that. So the Athanasian Creed was set up like a stone wall, which could not be pushed aside in any way.

NOTE.—Just as we find a Lord's Prayer in the Bible, so also a Creed. See Phil. ii. 11: Κύριος Ἰησοῦς Χριστός (evidently a *formula*: see Greek Testament) and 1 Cor.

viii. 6, xv. 3, 4, xvi. 22, "*Maranatha*," another formula, indicating the Christian's Faith.

INSTRUCTION

The Creed

The word Creed means belief. To say "I believe" means "I accept as true something that I may not be able to prove."

Note.—The word "believe" is often wrongly used in modern speech instead of "think," e.g., "I believe the train starts from the South Station."

i. *The Creed.*—A man who is a Christian has promised to believe all the articles of the Christian Faith. The Creed contains the chief things which a Christian man ought to believe. They are not all the things that we can prove for ourselves, but the things which the Church to which we belong has always believed and taught. We are being taught them now, and no doubt when we grow up we shall teach them to other children. We take them on trust, i.e., we believe them to be true, because we can trust those who have taught them. We say "*I* believe," not "*we* believe"; because we cannot believe for others, though we can pray for others.

ii. *I believe the Creed because it is the teaching of Jesus Christ.*—Christ came on earth to teach us about God, the Father, the Son, and the Holy Ghost, and how to obtain eternal life. We can believe what He said, though we cannot understand it all, because He is the Son of God. He never said anything that was not true. He proved that we might trust Him, i.e., He proved He was the Son of God. (1) By His Words (S. John xii. 50). (2) By His miracles: "The works that I do bear witness of Me that the Father hath sent Me" (S. John x. 25). (3) By the continued life of the Church (S. Matt. xvi. 18). That is why we believe the Creed.

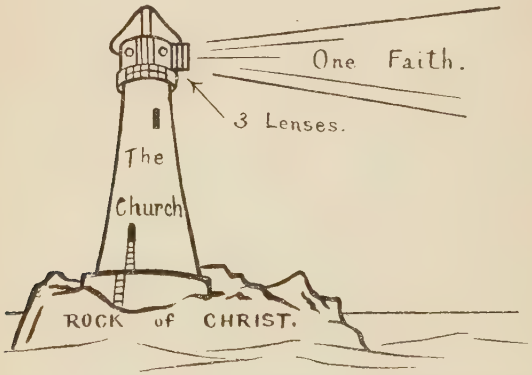
iii. *I believe the Creed because it is the Teaching of the Holy Catholic Church.*—Christ came to make a Church to which He might tell these truths. He sent His Apostles out, (1) to teach them to others, and (2) to baptize, i.e., make

others members of His Church. The Church has always taught these truths in the form of a Creed. To-day we have three forms of the *one* Faith—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

We trust the Church because Her teaching is that which Christ taught her first, and we can prove this for ourselves by reading the New Testament. (Carry on an explanation of the three Creeds, if necessary.)

Gospel: S. John xiv. 8–11

NOTE.—Tell the children to count the number of times "believe" comes in this passage.



The Creed as a lighthouse; the three "forms" like three lenses, each clearer than the other. Built by the Church. Founded on the Rock of Christ.

LESSON V—God the Father Almighty

SET QUESTIONS

1. What is the first article of the Creed?
   The first article of the Creed is "I believe in God the Father Almighty, Maker of Heaven and earth."
2. Why do we call God the Father?
   We call God the Father because He is the Father of our Blessed Lord Jesus Christ, He is our Father by adoption, and He is the Father of all men by creation.
3. What does the Creed tell us about God the Father?
   The Creed tells us that God the Father has all power and has made everything.
4. How can we show our belief that God is our Father?
   We can show our belief that God is our Father by honouring Him, and by obeying and trusting Him.

SUNDAY-SCHOOL LESSON

(See the first Article of Religion. Read it to the children at the end of the lesson.)

i. *I believe in God.*—Notice, to "believe in God" is not quite the same as to "believe there is a God." To "believe in" means to "trust." The devils believe without believing *in* God. How does a child show belief in his father? By his obedience, love, etc.

Illustration.—(1) The Prince of Wales at an iron foundry was told to plunge his hand in some molten metal. Did so because he believed in the man who told him. (2) How Copperfield distrusted Murdstone.

ii. We have seen how important our names are. Now learn what God's Name is. The Old Testament names (Gen. xvii. 1) *El* = Strong, *Shaddai* = Almighty. (Exod. iii. 14) *Jehovah* = "I am," i.e., self-existent, independent. We know a still better name—"The Father, the Son, and the Holy Ghost." How did people learn it? Christ taught it (S. Matt. xxviii. 19). The word God means "The Good One," i.e., the Highest Good.

iii. *The Father.*—This means (1) the Father of Christ. We cannot call God Father in the way the Lord Jesus can. He is the "only-begotten" Son, we are "adopted" sons (Rom. viii. 15; S. John iii. 16). See the note at the end of the lesson. (2) It means that He is our Father. Christ taught us to call Him so ("My Father and your Father," S. John xx. 17), for we are made His children by Baptism. (3) It means the Father of all men by creation (Mal. ii. 10; Acts xvii. 28). If this is so, then what advantage is it to be baptized into His Family?

Illustration.—The Czar of Russia is called "father of all the Russians." Contrast the difference between a peasant calling the Czar by this name and the royal children doing so.

So the heathen cannot call God Father because they do not *know* Him. To know God as Father, they must become Christians, and be baptized into the Family.

What is a father? One who cares for his children, rules them, feeds them, and brings them up. So let us think of God the Father.

iv. *Almighty* (see Matt. xix. 26).—Not simply "able to do everything," but "*ruling* everything" (παντοκράτωρ).

He is also (1) All-Holy (Is. lvii. 15, (2) Love (1 John iv. 16), (3) All-wise (Rom. xi. 33). That is why we love to think of Him as "All-Ruler," because we can pray to Him with all confidence.

v. *Maker of Heaven and Earth* ("Creator," Gen. i. 1).—But note it is not the Father only, but all Three Persons who take part in the Creation (John i. 3; Gen. i. 2). What does "Heaven and earth" mean? "All things visible and invisible." What invisible things did God make? Angels, spirits, the mind and the soul of man. What does to "*create*" mean? More than to "make out of nothing" (Heb. xi. 3). *God made things out of Himself* (Col. i. 16, 17.)

Illustration.—A man making a poem has the idea already in his mind; he expresses it on paper, and though the paper may be destroyed, still the poem exists in his brain.

When did God stop creating? Never. He still creates.

What is His greatest work? Man. For what purpose were you made?

NOTE on God as the "Father" of Jesus Christ:—

Illustration.—(1) In a glass you produce your exact image. You are the cause, generator, "father," of that image. So the Father in Heaven, through all eternity contemplating His perfections, begets eternally the Son, "the express image of His Person" (Heb. i. 3). (2) The thought in your mind "begets" the word, and what you say "expresses" your thought. So Christ is the Word of God.

INSTRUCTION

"I BELIEVE IN GOD"

i. *What I am sure of.*—(1) That there *is* a God.

The heathen believe this also. (2) That God is the Father, and therefore no strange, far-off Being. (3) That He rules everything, i.e., is Almighty; therefore I can ask Him for what I want, and I must obey Him. (4) That He creates everything; therefore I owe Him duty, for He made me.

ii. *I believe in God the Father.*—What is God like? God is pure spirit. He has no body. Yes, but of what character is God? Kind? Cruel? Careless? Spiteful? He is "The Good One." We should never have known that had not Jesus come and shown us (2 Cor. iv. 4; S. John xiv. 9). Contrast the heathen's curious ideas about God. Some think Him an evil demon, others strict, others careless. Some Englishmen to-day think so. The earliest idea of Him was that He was "strong." Hence the oldest name in the Old Testament is "*El*" or "*El Shaddai.*" But the Lord Jesus showed us God as the Father. (If a trustworthy man from America told you he had a father there, you would believe it, because he was trustworthy. So Christ said He was the "Son of God.") Christ showed us, too, what God was like by His own conduct. Cp. these scenes: Christ and the children, very kind. Christ in the Temple, stern to irreverence and sin. Christ weeping over human folly. Christ snatching

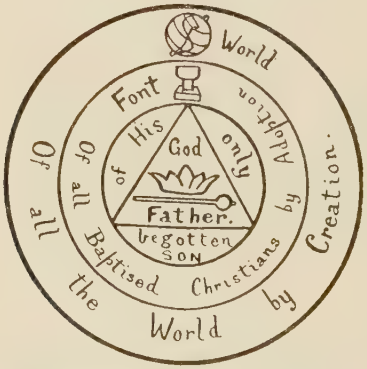
at the slightest proffer of penitence and love from the dying thief. So He showed us God as a Father who is merciful, just, hating sin, loving the sinner.

God taught Moses His Name, "*I AM*" (i.e., self-existent). Christ taught us much more about God (Heb. i. 1, 2): that God is good, not bad; not merely Strongest, but Best. The rest of the Creed goes on to explain what God has done as the Highest Good.

iii. *I believe in God as Almighty*, that is, as "Ruler of All." "Able to do everything that can rightly be done, but nothing contrary to thought or goodness." He is the Creator, i.e., He makes all things. So He is the Father in three senses—the Father of Christ, of Christians by adoption, and of all men by creation. He governs this world, "He is at the helm, therefore I can trust Him."

iv. *I believe that He made Heaven and earth.* Heaven is wherever God is perceived. Some day He will have made a new heaven and a new earth; all will be good, all evil destroyed. Pray for that day.

Gospel: S. John i. 1–5



Place the "Crown and Sceptre" in the triangle for "All-Ruler."
Make Triangle and first circle of same colour to show the Father and Son to be "Of One substance."
Place Font in second circle.
Place Globe in third.

LESSON VI—Jesus Christ, His Only Son, Our Lord

SET QUESTIONS

1. What is the second article of the Creed?
   The second article of the Creed is "I believe in Jesus Christ, His only Son Our Lord."
2. What does the Holy Name "Jesus" mean?
   The Holy Name "Jesus" means "God our Saviour," and when I say or hear it I should always bow my head.
3. Why was our Lord called Jesus?
   Our Blessed Lord was called Jesus because He came to save His people from their sins.
4. What do you mean by the Incarnation?
   By the Incarnation I mean God the Son taking human flesh to be part of Himself.
5. What is the title of our Saviour?
   The title of our Saviour is Christ the Anointed One.
6. Why is our Lord called the Christ?
   Our Lord is called the Christ because He is anointed by God with the Holy Ghost to be our Prophet, Priest, and King.

SUNDAY-SCHOOL LESSON

To-day we learn about the Second Person of the Godhead. "*And in Jesus Christ.*" "*And*" is important, for it means: "Whatever I do towards the Father, I do towards the Son also." His Name before the Name "Jesus" was given to Him was "the Word" (S. John i. 1).

i. *Jesus is His Earthly Name,* it reminds us He was made Man It was divinely given (S. Matt. i. 21), taught to the Blessed Virgin Mary by the angel Gabriel. It means "God our Saviour." When Mary sang, "My spirit hath rejoiced in God my Saviour," it meant, "My spirit hath rejoiced in Jesus." It is the Greek form of "Joshua." ("Jesus" is twice used in the New Testament for Joshua, the conqueror of Canaan (Acts vii. 45; Heb. iv. 8).

Joshua's name, Oshea, was changed by Moses into Jehoshua (Num. xiii. 16).)

The name "Jesus" was given to our Lord because it expresses His chief work—"to save His people," etc. He received it at His circumcision. Henceforth it is a sacred name. How do we show our reverence. By bowing the head (Phil. ii. 10).

ii. *Christ is His Title.*—Cp. other titles, "Your Worship," "M.A." or "M.P." *Christ* is the Greek word for "anointed," and answers to "Messiah" in the Hebrew. So "Jesus Christ" means "Jesus the Anointed" (John i. 41). What does "anointing" mean? Setting apart by the pouring of oil for some great office. Prophets (Elisha, 1 Kings xix. 16), Kings (Saul, David, Ps. lxxxix. 20; 1 Sam. xvi. 13), and Priests (Aaron, Lev. viii. 13), were anointed.

Illustration.—Coronation of George V.

Our Lord was anointed with the Holy Ghost (Acts x. 38). At His Baptism (S. Mark i. 9, 10). By God the Father (S. Mark i. 11). To be our Prophet, Priest, and King.

Our Prophet (i.e., One who declares the will of God) in His preaching and teaching. Even the Jews agreed He was a Prophet (S. John vi. 14). He teaches still through His Church (S. Luke x. 16; S. John xvi. 12; 2 Cor. v. 20, xiii. 3).

Our Priest.—The duties of a priest are to offer sacrifice and to intercede and bless (Num. xvi. 46; vi. 23; Heb. ix. 11, 14, 26). His Altar was the Cross (1 Pet. ii. 24). He is "A priest for ever" (Heb. v. 6; vii. 25). He still blesses through His ministers and Sacraments.

Our King (S. John i. 49; xviii. 36).—His Kingdom is not of this world; He rules over the Church. Cp. Hymn, "Hail to the Lord's Anointed."

iii. *His Only Son.*—"Only-Begotten," *Unicus*—Unique, i.e., the only one of His kind. The Only Son of God Who is God. We are sons of God, but are only men. We have to be made sons. He always was, and is, and will be, the Son of God. We are sons by adoption, He is Son by relation.

iv. *Our Lord.*—"Lord" means Jehovah (*Kurios*). It

means that Christ is greatest of all, equal with God the Father (S. John v. 18), this is why the Jews hated Him. (Cp. *Athanasian Creed*, "The Father is Lord, the Son Lord, and the Holy Ghost Lord.") He is Lord by right because He is God. He is our Lord, i.e., our Master (S. John xiii. 13; Acts ii. 26).

INSTRUCTION

God our Saviour

The Second Person of the Blessed Trinity is our Blessed Lord Jesus Christ. There are five things to remember about Him.

i. *In the Beginning was the Word.*—I.e., He was with the Father. Close your eyes and you see nothing. That is like the world in the beginning. No sky, stars, houses. *But* there was God the Father, Son, and Holy Ghost. God made the world, i.e., God the Father, the Son, and the Holy Ghost made it.

ii. *Jesus—this is His Human Name.*—It tells me that He came to this earth to be Man. It is a holy Name (Phil. ii. 9, 10). There is nothing silly in bowing the head at the Name. It is a sign that I believe Him to be God. Jesus means "God the Saviour."

iii. *Christ means the Anointed One—the Messiah.*—The Jews expected a Messiah. Christ *was* the Messiah. It is a title, and shows that our Lord was sent, commissioned, ordained for three things. To be our Prophet, Priest, and King.

As Prophet He taught, and still teaches, us the will of God.

As Priest He offered Himself as our Sacrifice, and still pleads His Sacrifice in Heaven—as the Lamb of God.

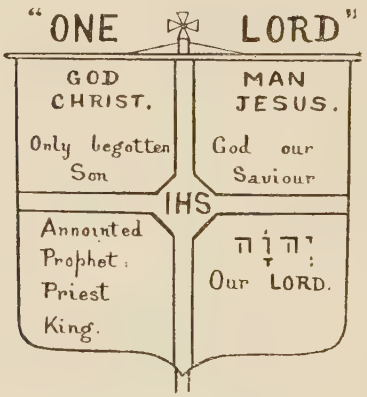
As King He rules His Church (S. Luke i. 33). Of His Kingdom there shall be no end. Notice our Lord's many references to "the Kingdom of Heaven," or "of God."

iv. *Our Lord.*—Many people misunderstand this. It does not mean simply our Master; but it stands for *Jehovah*, the great unspeakable Name of God. It means that He is God of God, Equal with the Father.

v. *He is My Master*—therefore I must obey Him. My King—I must be faithful to Him. My Priest—I pray in His Name. My Prophet—I must be willing to learn His teaching. My Saviour (*Jesus*)—I must love Him.

Illustration.—S. Polycarp was offered life if he would say, "Cæsar is Lord." He refused. "Eighty and three years have I served Him, my Saviour." St. Alban said, "He is my Lord and King."

Gospel : S. John i. 1 ff.



LESSON VII—The Incarnation

SET QUESTIONS

1. Who is Jesus Christ?
   Jesus Christ is God the Son, Who was made man.
2. Who were His parents?
   God was His Father—He had no earthly father—and the Blessed Virgin Mary was His mother.
3. What does "conceived by the Holy Ghost" mean?
   "Conceived by the Holy Ghost" means that God the Holy Ghost made ready a body for God the Son.
4. What is "Lady-Day"?
   "Lady-Day" is March 25th, when we keep the Festival of the Annunciation.
5. What is the "Annunciation"?
   The "Annunciation" is the message brought by the Angel to the Blessed Virgin Mary that she should become the mother of our Lord.

SUNDAY-SCHOOL LESSON

An engine-driver looks at his signals. So Christians must see that they are led aright on the road to Heaven. In early days people were led astray by false lights, by false teachers. (There are plenty now as well as then.) E.g., Some said that Christ was not really Man, but only in appearance. Others said He was not really God, but only a Man inspired by God. The Church had to keep her people right. She put the truth about Christ in the Creed thus: He was "Conceived by the Holy Ghost, born of the Virgin Mary." (Refer to the Nicene and Athanasian Creeds also.)

i. *Jesus is truly God.*—He had no earthly father. But God the Holy Spirit (Heb. x. 5) prepared a Body for Him. "Incarnate" means "made flesh." (Cp. *Carn*ivorous.) "He was incarnate" means that God the Holy Spirit prepared a body for Him. Why? God is a Spirit, He

has no Body. Therefore if God the Son was to come into this world and be seen, He must have one.

But He was not simply going to have a body, but to be *Man*. So He must have what else? A soul, a mind, a will. These also were prepared by the Holy Spirit.

Who could make a body fit for the Son of God? Not man, for we inherit original sin. But God could, and so He did. God the Son became Man by the power of the Holy Ghost. He had no earthly father, because He is God.

This is the story of the Incarnation. (1) The Annunciation—"Announcing" (S. Luke i. 26, 27). (2) The Birth (S. Matt. i. 23). Picture the stable at Bethlehem, S. Joseph as foster-father.

NOTE.—In the calendar, March 25th is called "The Annunciation of Our Lady." That is the Blessed Virgin Mary. We should honour her, for she was the holiest of women; and honour all women because of her. But not "worship" her.

ii. *Jesus Christ is truly Man.*—We have seen why He took a body. Now learn another reason. He became Man to be the pattern Man (1 Peter ii. 21), and to raise those dead in sin by touching every part of their nature. Cp. 2 Kings iv. 32 ff. Elisha tried to make himself the same *size*, as it were, of the child by touching every part of him. So Christ made Himself the same size, so to speak, as man, that He might touch every part of our nature and raise it to the Life of God.

He became Man also, that we might be grafted on to Him, i.e., He might make us His members, and give us His Life. You cannot graft a bud except on to a tree of the same kind.

See Heb. iv. 15: "in all points." A man has a body. Christ had one. It lay in the manger.

A man has a soul. So had Christ. "Of a reasonable soul and human flesh subsisting."

A man has a mind. "Jesus increased in wisdom" (S. Luke ii. 52).

A man has a will. "Not My Will" (S. Luke xxii. 42).

Every human being has a mother. So He had a mother,

the Blessed Virgin Mary. He is truly God because He had no human father. He is truly Man because He had a human mother.

Jesus, then, is God. He always had the nature of God. To it He added the nature of man. Yet He is not two, but one Christ.

INSTRUCTION

"The Incarnation"

i. *The Word was made Flesh.*—The two chief things taught us to-day are that Jesus Christ is God and Man. He has two Natures; He is one Person. How easy it is for people to make mistakes over this great mystery. But the Church teaches us what is the truth about it. The Creed says "Conceived by the Holy Ghost, Born of the Virgin Mary." "God, of the substance (or Nature) of His Father, begotten before all worlds, and Man, of the substance of His Mother," etc. Our Lord then was not a messenger from God. He was and is God. He allowed Himself to be called God (cp. S. John xx. 28). Think of His miracles, His Resurrection and Ascension, His Living Church. All these show Him God. His very name Emmanuel was prophesied.

ii. *How the Word was made Flesh.*—Tell briefly the story of the Annunciation and Nativity. (Note three long words in this lesson—Annunciation, Incarnation, Nativity.) It was a real Baby born. With a real Mother. S. Joseph was the foster-father. (Explain.) Jesus grew, and felt all we do.

> "He was little, weak, and helpless,
> Tears and smiles like us He knew."

iii. *Why the Word was made Flesh.*—Christ came to bring us back to God (unite us to God). He became Man: (1) that we might have a perfect example, and that He might be "representative" Man, our Leader back to God; (2) to show that a perfect life could be led by man. Perfect man could be joined to God. Sinful man could not. He died to win our forgiveness. And now

we can be united to God through Him. He makes us His members. He gives to us the Life of God. We are made One with Him and He with us, in Baptism and the Holy Communion. And thus He saves us.

Moses went back to his countrymen to lead them out of Egypt. This is a picture of the reason why God became Man.

Gospel: S. John i. 14

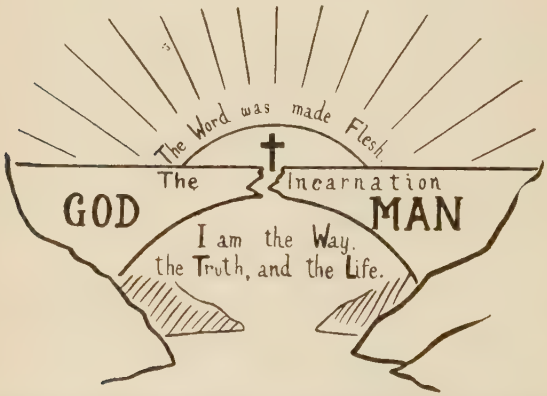


CHART.—A Chasm and a Bridge. "The Way, the Truth, and the Life." Having . . . boldness to enter into the Holiest by the Blood of Jesus, by a new and living way . . . that is to say, His Flesh (Heb. x. 19, 20).

The Chasm = Sin, which separates God and Man.

LESSON VIII—He Suffered . . . was Crucified

SET QUESTIONS

1. What is the fourth article of the Creed ?
   The fourth article of the Creed is "He suffered under Pontius Pilate, was crucified."
2. What does "He suffered under Pontius Pilate" mean ?
   "He suffered under Pontius Pilate" means He suffered in the days of Pontius Pilate; that is, when Pontius Pilate was Governor of Judea.
3. How did our Saviour suffer ?
   Our Saviour suffered in his life from hunger, poverty, and the sin of those around Him, and in His death from loneliness, scourging, crucifixion, and the pain of bearing our sins.
4. On what day do we remember Christ's crucifixion ?
   We remember Christ's crucifixion specially on Good Friday, and we keep every Friday in the year in memory of it.

SUNDAY-SCHOOL LESSON

i. *What "Suffering" Means.*

NOTE.—The word "suffer" is used in two distinct senses in the New Testament. (1) *Allow* (S. Mark x. 14). (2) *Endure* or *undergo* pain (S. Luke xxii. 15; xxiv. 26; S. Matt. xvi. 21).

Pain is of two kinds: pain of body, shame of mind. Our Lord suffered both.

ii. *Under Pontius Pilate.*—"Under" means "in the days of." It is the Roman way of dating an event. It does not mean that Pilate was the ringleader, for (cp. S. John xix. 21) Caiaphas has the greater blame. Pilate was procurator of Judea, A.D. 26–37. A cruel man. E.g., (1) he brought the Roman eagles into Jerusalem, provoking a riot, which he stopped by massacre. (2) He used the Corban money to pay for his aqueduct; another riot and

massacre ensued. (3) He sent *sicarii* among the crowd of petitioners. (4) Our Lord refers to Galileans killed by him when sacrificing (S. Luke xiii. 1). (5) Finally deposed for killing Samaritans on Mount Gerizim. Under his rule Jewish despair reached its height; but a gleam of hope dawned that Jesus was the Messiah come to save them from the Romans. Hence their anger at their disappointment.

iii. *He Suffered.*—This relates to Christ's life as well as His Death. It was prophesied that He should be a "man of sorrows" (Is. lxiii. 3, 4). So in His life He suffered weariness, hunger, thirst; from His brethren (S. John vii. 5); from poverty, persecution, and faithlessness (cp. S. John iv. 6; S. Matt. iv. 2). His trial is called the "*Passion,*" which means "suffering." Refer to Holy Week. Then He suffered betrayal, blows, buffeting, the crown of thorns, the scourge, and the Crucifixion. In His death He suffered loneliness of body as well as soul. Refer to His agony in Gethsemane: "The soul of His sufferings was the sufferings of His Soul" (*S. Augustine*).

iv. *Why He Suffered.*—To show His perfect obedience. By this He redeemed us. He suffered as God, because none other was good enough. He suffered as Man, because God, without becoming Man, could not suffer or die.

This was part of the Work of Redemption. By His Life He took our troubles and sorrows on Him. By His Death He took our sins on Him. By both He gave an example of perfect obedience.

Note.—*Tacitus* shows us that this part of the Creed is true by his words: "Christ, the founder of Christianity, was put to death as a criminal by Pontius Pilate, Governor of Judea in the reign of Tiberius."

v. *The Crucifixion* (*Good Friday*).—Explain what "crucifixion" means. Why did not the Jews stone our Lord? What did they accuse Him of? Blasphemy (S. John x. 36; S. Matt. xxvi. 63 ff.). But this would not have satisfied Pilate, so they charged Him with treason (S. Luke xxvii. 2). Pilate also showed a cowardly meanness (S. John xix. 12). We also had our share in it. If we

have ever owed a grudge, done something mean or wrong for fear, then though *we* were not there, our *sins* were.

INSTRUCTION

His Death and Passion

i. *He suffered under Pontius Pilate.*—These words point to the actual date when our Lord died. Once people were foolish enough to say, "It is only a story, not true." These words show that our Lord's life was historical. "You can see the records," says one apologist, "kept at Rome, the annals of Pontius Pilate."

It is a *true* story then.

ii. *It was foretold He should Suffer.*—Suffering means such a lot of terrible things—pain, affliction, sadness. Right from the beginning of the world the Jews ought to have known Christ would suffer. "The seed of the woman. It shall bruise His heel." All the old sacrifices showed the same thing. The Old Testament types, Joseph, Moses, pointed to the same thing (cp. S. Luke xxiv. 25 ff.). Suffering was the penalty for sin.

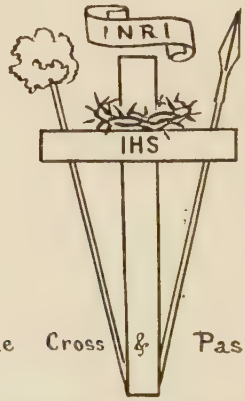
iii. *Why He Suffered.*—Adam in sinning showed his disinclination to suffer anything for obedience's sake. He would not suffer by denying himself. After Adam's refusal to suffer, it was necessary that a perfect man should show perfection in obedience, by willingly suffering. Christ was the perfect Man; He proved it by His sufferings. He, as the second Adam, representative Man, had to show His obedience by suffering to set us right with God. By the obedience of One shall many be made righteous (Rom. v. 19). Christ became obedient unto the death of the Cross (Phil. ii. 8). He made the Captain of their salvation perfect through sufferings (Heb. ii. 10). He learnt obedience by the things He suffered, and having been made perfect, He became unto them that obey Him, the Author of eternal salvation (Heb. v. 7, 9).

iv. *How He Suffered.*—First an outcast in a stable; then a plot of Herod's drove Him into exile. He had a poor home. He endured fasting and temptation in the wilderness. He was homeless, hungry, thirsty, weary,

rejected, persecuted, betrayed, crucified. *We* should have given up, "cursed God and died." He was obedient to the end—for our sakes, that through Him we might be reconciled to God. I am a member of Christ, and so I dare to claim that perfect obedience as mine.

Think of Good Friday. How we should keep it. And indeed every Friday in the year.

Gospel : S. Luke xxiv. 44.



A Processional Cross used in Switzerland in outdoor procession, with Reed, Sponge, and Spear.
"By Thy Cross and Passion," etc.

LESSON IX—He was Dead and Buried, He descended into Hell

SET QUESTIONS

1. What is the fifth article of the Creed ?
   The fifth article of the Creed is "He was dead and buried, He descended into Hell."
2. Why did Jesus die ?
   He died that we might be forgiven, He died to make us good, That we might go at last to Heaven, Saved by His precious Blood.
3. What is the meaning of "Hell" in the Creed ?
   "Hell" in the Creed means the place where the spirits of the dead will wait until the Judgment Day.
4. What has our Lord taught us about this "Hell" ?
   Our Blessed Lord taught us that the place of departed spirits has two parts : Paradise for the holy and a nameless place for the evil.
5. Why did Christ descend into Hell ?
   Christ descended into Hell that He might go through all the pains of death, and bring pardon and grace to the dead.

SUNDAY-SCHOOL LESSON

1. *What does "He was Dead" Mean* ?—This sentence points out that our Lord was not in a trance. Doctors say that His heart was ruptured: the blood ran out on to the membrane—a cushion on which the heart rests; there it separated into red and white matter (cp. a blister), and when the soldier pierced His side, both came out. What does Dying mean ? The separation of soul and body. Christ's death was voluntary (S. John x. 17, 18).

After His death He was buried by Joseph and Nicodemus. (Give details.) Few crucified people were buried. But *He* (i.e., God and Man) was buried. *He* (i.e., God and Man) descended into Hell. Christ's death was not the

separation of His Godhead from His Manhood. The Body on the Cross was God and Man; the Soul that descended into Hell was God and Man.

Why are we told this of Him? That we may know that He died just as we shall die, and that He has been where we shall go.

ii. *Now, why did He Die?*—See Art. ii.: "To reconcile His Father to us, and to be a Sacrifice for . . . sins." Only by sacrifice could God be reconciled: this was the meaning of the Old Testament sacrifices. He had to endure *all* the pains of dying, and this was the first part of the Atonement. By His death He was made one with sinners. By His Resurrection He made us one with God (Rom. v. 6, 10; 1 Cor. xv. 3; 1 Thess. v. 10).

iii. *When a Man dies, where does his Soul go?*—Not to Heaven, but to "Hades"—the word meant in the Creed by "Hell." "Hell" is used in the Bible of two places: (1) Hades, (2) Gehenna, the latter being the place of torment for the devil and his angels. Our Lord went to Hades, the abode of the dead, where all await the Resurrection. He called it Paradise (S. Luke xxiii. 43). The Jews called it "*Abraham's bosom*" (S. Luke xvi. 22). In the Hebrew of the Old Testament it is called Sheol. Cp. Ps. xvi. 10. The word "Hell" means the *hidden* place, or the place that is covered, i.e., out of sight and protected.

In 1 Pet. iii. 18 we are told what our Lord did in "Hell." He announced His victory over Satan and death, and conferred the blessings of redemption on the dead.

Illustration.—The old pictures of the Harrowing of Hell. Those who die in Christ find the next world a Paradise; those who do not so die find it "a fearful looking for of judgment" (Heb. x. 27).

NOTE.—(1) In Devonshire a slater is called a hellier, or coverer, and tiles are called hellons. (2) Cp. the Burial Service: "Where the souls of the faithful are in joy and felicity"—a beautiful description of "Hell." "Paradise" means garden—a beautiful name—a place to *grow* in, a place of rest. We think of the faithful dead, and pray God to give them rest and light and perfection, and make them ready for the Last Day.

INSTRUCTION

The Death of Christ

i. *What Dying Means?*—When a man dies, we know that his spirit leaves his body, and his body becomes lifeless. It is like an empty shell, and all that remains for it is to put it into the ground, where it will change again into dust.

When Jesus died, His body too became lifeless, but His Spirit went to "Hell," i.e., to the place to which the spirits of all men go. "*Hell*" in the Creed is not the place of torment, but the place where the souls await the Judgment. Christ was perfect Man, "in all things like unto us," and so His death also was like ours. When a man dies then, where does His soul go? Not to Heaven or Hell. Not there till after the last Judgment. But to an "intermediate state," which is "Paradise" for the faithful, and a "nameless place" for the unfaithful.

How do we know this? Because (1) until the Judgment it would not be fair to send people to Heaven or Hell; (2) Jesus Himself distinguished His going to "Paradise" from His "ascending to His Father" (S. John xx. 17).

"Paradise" means a "garden"—i.e., a beautiful place of rest and growing. So we think of dead friends there, growing in light and knowledge.

ii. *What Christ's Spirit did in Hell.*—He preached to the spirits in prison (1 Peter iii. 19). Think of the joy of the old saints there—Abraham, Moses, Joseph, and others—to hear that the Redemption was complete. He brought them fresh light and truth. Think how He told them that the Lamb was slain, that *He had died that all might be forgiven.* Do not forget why He died.

See Hymn 122.

iii. *What do our Spirits do in Paradise?*—No one, however good, is good enough for Heaven as soon as dead. Our sins may be forgiven, but there are all sorts of stains, imperfections, habits (of which we may not know or have never realised), to be wiped away. We need to be purified before we enter Heaven. That is what happens in Paradise. There we learn what we have not learnt fully on earth. There we are prepared for Heaven.

Illustration.—If we were invited to see the King, how we should prepare! Best clothes brushed and got ready, etc. But when the day came and we went by train, *we should get dusty in the journey*, and when we reached the Palace we should be asked into an anteroom first to prepare for going into the presence of the King. So Paradise is the anteroom for Heaven. So we can *pray* for our loved dead that God will grant them rest and purify them, that they may learn all the Truth and see God's Light; and this we can do because we know that Christ descended into Hell and preached to the dead.

Explain to the children "R.I.P."

Gospel: S. Luke xxiii. 42 ff.

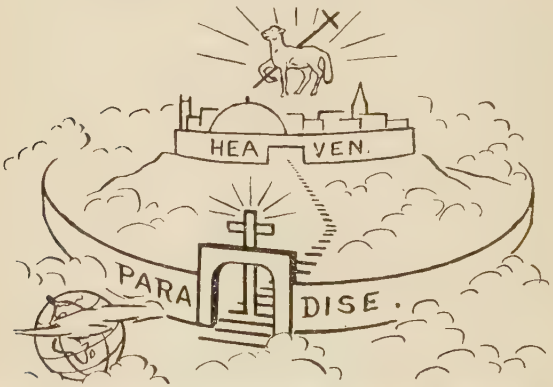


CHART.—The Earth, floating in space: Paradise, leading to Heaven.

[*ALTERNATE CHART.—See page* 381.

REVISION I

The Nature of God

i. *God is a Spirit.*—Cp. S. John iv., the Woman of Samaria. The mistake she made was in thinking that God could only be worshipped in her city, i.e., she did not understand that God is a Spirit. When I look at you, it is your body I see. Speech, action, etc., are the result

of your spirit moving your body. You are body and spirit. Your body hinders you from doing some things you would like to do. Cp. S. Mark xiv. 38. God has no Body to hinder Him.

ii. *God is Almighty*—All-Ruler. Not only able to do everything, but He governs everything. God rules the world. He rules our lives. He rules our sorrows and joys. So we can trust in God's Providence.

iii. *God is Infinite*—not limited, as we are. Think of our limits, e.g., the limits of our body, the limits of a room, the limits of our sight—the horizon line. God has no such limits. He has no horizon line. He can see everywhere, He *is* everywhere.

Illustration.—"If you tell me where God is, I'll give you an orange." "If you tell me where He is *not*, I'll give you two oranges!"

Ps. cxxxix. 7. "Whither shall I go then from Thy Spirit, or whither shall I go from Thy Presence?"

iv. *God is Eternal.*—If you read a book about man, it comes to an end. You see "Finis." That means that man's life is ended. God's Life has no end. His Name is Jehovah, "I am." "Thou art God from everlasting and world without end" (Ps. xc. 2).

v. *God is Incomprehensible*—cannot be shut in or shut out. Heathen shut their idols up in temples. God cannot be shut in anywhere. Cp. Jonah's mistake (Jonah i. 3). God is in church, at home, in school. Therefore if tempted to do wrong, remember, "God sees me." If miserable, the same.

Illustration.—A poacher took his son with him. Before getting over a gate into a wood he looked carefully round. The boy said, "You forgot to look somewhere, father." "Where?" "Up there, where God is looking at you."

vi. *So God is Perfect.*

[*See next page for Chart.*

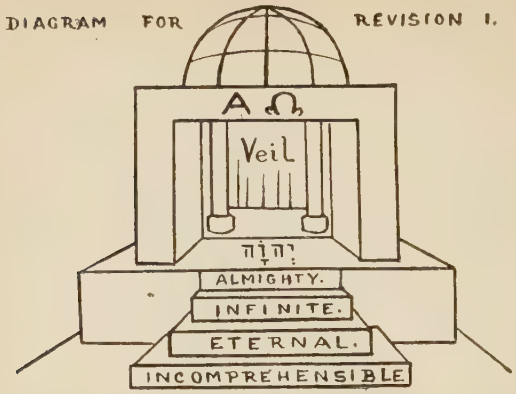


CHART.—Draw outline of front of Herod's Temple, steps, and veil. Tell how Pompey entered the (previous) Temple to see the Jews' God, and pulled aside the veil to find—nothing! How, awed by the mystery, he gave orders next day that it should be purified from his profanation. On the steps write the Attributes of God.

REVISION II

The Death of Jesus

i. *The Foreshadowings of the Cross.*—A Saviour was promised to the world. How far back? From the time of man's fall (Gen. iii. 15). There are many hints here and there in the Old Testament of what the Saviour would suffer—many types and shadows of His death.

(1) Who is this carrying the wood on which to be sacrificed? (Gen. xxii.). Type of Christ carrying Cross.

(2) What is this Lamb for, chosen without blemish and spot? (Exod. xii.). To be slain at the Passover. Think of the other sacrifices too. Christ was to be the Lamb that was slain.

(3) The pole with the brazen serpent (Numb. xxi.; S. John iii. 14).

ii. *The Story of the Cross.*—Describe the Way of the Cross. The scene on Calvary. The Death for sin. The Atonement. Remember the chart of the "Bridge." Christ's Birth was the beginning of the joining of the gap in the Bridge. Christ's Death was the next chapter. His Resur-

rection and Ascension form the third chapter. "God so loved the world" (S. John iii. 16).

iii. *Our Lord in Paradise.*—He descended into Hell. "To-day shalt thou be with Me in Paradise." Paradise means the same place—Hades. This is the place where the soul of the rich man in the parable went. Where was the soul of Lazarus? In Abraham's bosom. This is the Jewish name for the abode of the Blessed dead. What lay between the rich man's soul and Lazarus's? A gulf. There seem to be two divisions or two kinds of state in Hades, the abode of the righteous and that of the wicked. Thither, then, Christ's Soul went (1 Pet. iii. 19, iv. 6), with glorious news for those spirits in prison. "I have come and won salvation." What joy would ring through Paradise! How they would welcome Him! Our souls too will go to Hades. What are the souls of the faithful doing there? Thinking of us, worshipping, praising, praying there. Nearer to Christ there. We are all one family. "The souls of the righteous are in the hand of God." Think of them; pray for them that God will make them perfect, purify them, make them fit for their final blessedness. Make us ready too.

DIAGRAM FOR REVISION 2

CHART.—I have seen flowers growing by and out of chinks in stones of wayside crucifixes in Switzerland.

I remember a beautiful trough of cold water at the bottom of one and lovely flowers at the side.

The souls of the dead in Paradise are like the flowers growing in the shelter of the Cross, refreshed by the presence of Christ. Growing to Perfection, because they are learning more of what Christ is. Pray for them.

THIRD TERM

LESSON I—The Creed. The Third Day He rose again

SET QUESTIONS

1. What is the sixth article of the Creed?
   The sixth article of the Creed is, "The third day He rose again from the dead."
2. What victory did the Resurrection of Jesus show?
   The Resurrection of Jesus showed that He had conquered sin and death.
3. What Promise does His Resurrection give to us?
   His Resurrection promises that we, His members, shall rise from the dead.
4. On what day did our Lord rise from the dead?
   Our Lord rose from the dead on the first Easter Day.
5. Why did the Lord Jesus Christ rise again?
   The Lord Jesus Christ rose again as the Second Adam to give back to us the Eternal Life which the First Adam had lost by sin.
6. What is the difference between our Lord's Resurrection and other resurrections we read of in the Bible?
   Our Lord was raised by His own power; other people were raised by Him.

SUNDAY-SCHOOL LESSON

NOTE.—Four words that need explaining. "The third day," Resurrection, Sunday, Easter.

1. *The Fact.*—Our Lord was in the grave from Friday evening to Sunday morning. Then "the Soul from Paradise was reunited to the Body from the grave."

How it happened. Tell the story carefully. The stone sealed—the soldiers on guard—an earthquake—they ran away.

NOTE.—They did not sleep at their post as some pictures

represent ; nor did the angels roll away the stone *before* He rose, but afterwards, that all might see He had risen. The early visit of Mary Magdalene, Mary the mother of Jesus, and Salome to continue embalming the Body (S. Mark xvi. 2–4). Mary Magdalene tells S. Peter and S. John. They visit the tomb. S. John sees the "clothes" lying collapsed (not folded up), like an empty balloon ; hence he believes. Meanwhile the other women have heard the angel's message.

Who saw Him ? First, Mary Magdalene (S. John xxii. 18). Second, S. Peter (S. Luke xxiv. 34). Third, two disciples on the way to Emmaus (S. Luke xxiv. 13). Fourth, the Ten (S. John xx. 19). Then the Eleven (S. John xxi. 34), etc.

How did He prove Himself risen ? By eating food, and by offering His Body to touch.

ii. *What was the Alteration in His Body* ?—It was now a Spiritual Body, under new conditions, with all the old powers of the natural body, but with more added. E.g., It was capable of passing through the rock, and the door, and of vanishing.

Illustration.—Water can be changed into ice or steam ; but it is the same body under different conditions.

His Resurrection was foretold. (E.g., Acts ii. 31 ; Ps. xvi. 10.) Hence the phrase in the Nicene Creed, "according to the Scriptures."

iii. *The Meaning of the Resurrection.*—(1) It is of supreme importance. Hence the Apostles afterwards preached "Jesus and the Resurrection" (Acts iv. 33). They made it the centre of the Faith (1 Cor. xv. 14, 17). (2) It showed He is God. He raised Himself and never died again. It was therefore different from all other Resurrections we read of. Cp. what it proved to S. Thomas, "My Lord and my God." "Declared to be the Son of God . . . by Resurrection from the dead" (Rom. i. 4). (3) It showed He had conquered death and sin. What the first Adam had lost —viz., eternal life—the Second Adam now restores to us. (4) It shows that we shall rise again with Him (1 Cor. xv. 24). (5) It reminds us that we share in His Resurrection life now, i.e., He gives us power to overcome by His own Life

in us. Hence the symbol of Baptism, seen specially in Immersion. The dipping under the water is typical of the person being *buried* with Christ, that he may rise again to newness of Life (Rom. vi. 4–11).

INSTRUCTION

The Resurrection

"Resurrection" means rising again; Christ, instead of remaining dead and His Body decaying, came to life again, and was triumphant over death.

i. *The Story of the Resurrection.*—On the third day, in spite of stone, seal, and guard, our Lord rose from the grave. Was the stone rolled away first? No. The angels moved it afterwards to show that He had left the tomb.

ii. *The Meaning of the Resurrection.*—(*a*) It showed that Christ was God. It proved all He said to be true. If He had not risen, people would have said, "He was just like any other man, no more to be believed than any one else." But when He rose, He showed He was God (Rom. i. 4), and therefore we are bound to believe all He said is true, and to obey Him. (*b*) It showed that He had conquered sin and death. Death is the result of sin. Sin causes eternal death (Rom. v. 12). By Adam sin entered into world, and death by sin. Cp. Hymn 172, "A second Adam to the fight." So when Christ showed He was stronger than death, He showed too that He was stronger than sin.

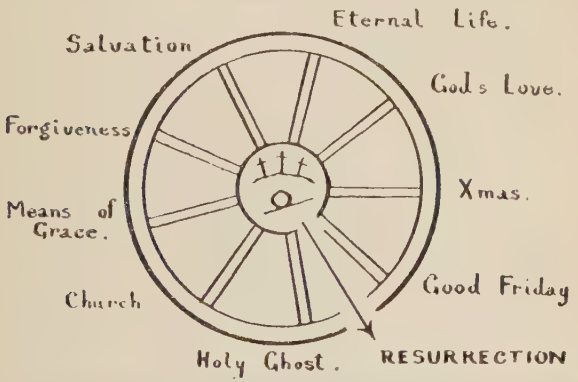
iii. *What it means to us.*—(*a*) We shall also rise again in our bodies. Nobody had been certain of that before. People had longed to think their dead ones were alive when dead. Cp. the story of Orpheus and Eurydice. But they only smiled sadly at such stories and shook their heads—"Very pretty, but not true." But the Resurrection showed them that it was true that the dead were still alive, and more—that their bodies would live also. (*b*) It gave us power to conquer sin ourselves. You see Christ is not dead. He is alive, and He gives us His Life to be in us by prayer and the Sacraments—He gives us His "never-to-die" Life, which has already overcome Satan,

so that we may overcome too. Pray for that, look forward to the time when you may receive the other Sacrament besides Baptism, in which we were buried with Him, that henceforth, etc.

Gospel : S. Matt. xxviii. 1-6

Homily.—How careful we ought to be with our bodies. Keep them outwardly clean, inwardly pure. As the seed is, so is the flower. A body spoilt here by sin means that we shall not inherit all the glory we might have at the Resurrection.

Illustration.—A king going on a journey gave his three children a metal goblet each, saying, "When I come back I'll change them into gold." They knew he could, because he had done so with his own goblet to show them. He was away a long time, during which one child scratched his, the second in a temper threw his away and rusted it, the third kept his clean. At the return of the king he changed the goblets as he promised. But the scratches showed, the rust left marks, even when they had been made into gold. So with our bodies at the resurrection.



All the spokes depend on the HUB—the central Truth, the Resurrection (shown by the cross-crowned hill and the grave).
"If Christ be not raised."

[*ALTERNATIVE CHART.—See page* 381.

LESSON II—The Ascension

SET QUESTIONS

1. What is the seventh article of the Creed ?
   The seventh article of the Creed is, "He ascended into Heaven, and sitteth on the right hand of God the Father Almighty."
2. Why did our Blessed Lord Jesus Christ ascend into Heaven ?
   Our Blessed Lord Jesus Christ ascended into Heaven to take again His Glory, and to be our Prophet, Priest, and King, for evermore.
3. What does "He sitteth" mean ?
   "He sitteth" means that Our Blessed Lord is at rest, His work of suffering being over.
4. What does "the right hand of God" mean ?
   "The right hand of God" means the highest place of honour in Heaven.
5. On what day did our Lord ascend into Heaven ?
   Our Lord ascended into Heaven on Holy Thursday, or Ascension Day, the fortieth day after Easter.
6. What is Our Lord doing now ?
   Our Lord is interceding for His Church and ruling it.

SUNDAY-SCHOOL LESSON

i. *After the Resurrection* came the great Forty Days, spent by Christ (1) in teaching the Apostles "the things concerning the Kingdom of God" (Acts i. 3). (Note other forty days spent in preparation by Moses, Elijah, and Christ Himself in the wilderness.) The development of the Church organisation between the Gospels and the Acts is only to be accounted for by what Christ taught now. E.g., Confirmation. If the Apostles had invented their own Church organisation, what would they naturally have suggested ? Surely they would have gone on the lines of Jewish ceremonial and Temple-worship, such as Circumcision,

Sacrifice, Sabbath. Instead, we find Baptism, Holy Communion, Sunday, Confirmation, Ordination. (2) In proving the reality of the Resurrection by His constant appearing to His disciples. Then came the Ascension (Matt. xxviii. 19, 20). Describe the last promise—Power; the last charge—to be witnesses, and to teach and baptize.

ii. *What Ascension Means.* (1) "Going up" into a higher condition of life. Cp. going up or down in class. (2) Our Lord chose that manner of departing, instead of simply vanishing, to show that the Apostles must no longer look for His bodily Presence amongst them, but a "spiritual Presence." "I am with you always" (S. Matt. xxviii. 20), a promise fulfilled, especially by the Holy Communion.

NOTE.—The Apostles returned "with great joy," having learnt the meaning of Christ's words, "It is expedient that I go away" (S. Luke. xxiv. 52; Acts i. 8–11).

The word "*Heaven*" means the "Heaven of heavens," highest Heaven, i.e., where the glory of God is fully shown forth.

iii. *Why are we glad on Ascension Day?*—Think (*a*) of Christ's triumph. The Son returning to the Father's side. (*b*) The Ascension completed the work begun at the Incarnation, and raised human nature back to union with God.

The word "*sitteth*" means (1) rest; (2) a position of authority. Cp. a Bishop sitting to confirm. The phrase "at the right hand" means (1) in a place of honour, e.g., chief guest at a dinner; (2) in a place of power—the right hand is used more than left; (3) in a place of gifts. We offer the right hand in friendship.

iv. *The Result of the Ascension.*—(*a*) We have a Priest in Heaven, interceding (Heb. vii. 25; Rom. viii. 34; 1 John ii. 1) and pleading His Sacrifice, "showing His scars" (Heb. viii. 1–3). (*b*) We have a King, ruling (Rev. xix. 16; Heb. i. 8), giving gifts, especially the Holy Spirit (Eph. iv. 3). (*c*) Christ is able to come to us all, without any limitations. (*d*) The Ascension makes it possible for us to go to Heaven, and be in union with God, for we have "A Friend at Court."

NOTE.—Cp. the Day of Atonement. The Priest enter-

ing the Holy of Holies. We join with Christ's intercession, by pleading His death in Holy Communion.

"And He pleadeth for them there." *A. & M.* 565, 147.

INSTRUCTION

Our Great High-Priest

Heb. viii. 1. We have such an High-priest Who is set on the right hand of the throne of the Majesty in the heavens, or Heb. iv. 14.

i. *The Forty Days.*—Our Lord remained on earth, teaching His Apostles how to carry on the work of the Church. On the fortieth day, Holy Thursday, He led them to Olivet, gave them His last charge and last promise, and then ascended out of sight. Beyond the cloud, how wondrous the sight! The Gates of Heaven open, the angels pouring forth to meet Him, the Son taking His seat at the right hand of God, His work of suffering over, to be our King and Priest for ever.

He ascended, not to leave us, but to be with us for evermore.

ii. *What is He doing now?*—We learn much from the types of the Old Testament, especially the Day of Atonement. The Priest entered the Holy of Holies with the blood, to make intercession and to plead the sacrifice. So Christ, the great High-priest, passed into Heaven, carrying with Him His own Sacrifice that He might plead it for ever there. His Presence there is *Itself* an intercession. See Rev. v. 6. The Lamb standing as it had been slain. We think of our Lord's Body there, still bearing the glorious marks of the Cross. Why? To be a continual remembrance. We join with His Intercession, and with the worship of Heaven, in the Holy Communion.

Note.—We do not have to make up our worship for ourselves; we have simply to join in what is going on in Heaven (Rev. v. 6–7 ff.).

iii. *He is always sending us Gifts*, especially the gift of the Holy Ghost. Cp. "If I depart, I will send Him unto you" (S. John xvi. 7).

His Intercession should make us love Him. A king once banished a subject for bad conduct. The man's mother came and pleaded for him—every day she came. When the young man heard it, he grieved for his mother, cared more for her than himself. He could not sleep for thinking what he should do to get the king's forgiveness. When the king saw that he was in earnest, he pardoned him.

iv. *His People may follow Him.*—By the Ascension Christ opened the gates of Heaven to man, closed since the Fall. So human nature attained its goal in Christ's Ascension. He was the first Man to enter Heaven. He went that we might follow, as our Forerunner to prepare a place for us. So now in heart we may ascend thither. (Cp. Collect for Ascension Day.) "In heart," i.e., as citizens of Heaven, dreaming of it, longing for it, living as if we were there, with Heavenly love, and thoughts, and unselfish, pure lives. Speaking to God through Christ, and joining when we can in the worship of Heaven—i.e., the Holy Communion.

Why do we keep Ascension Day as a great festival?

Gospel: S. Luke xxiv. 45 ff.

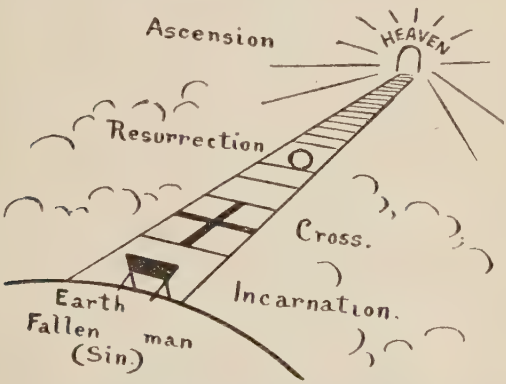


DIAGRAM.—The Ladder of Life containing a manger, cross, and grave.

The Incarnation began the reunion of God and Man, the Ascension completed it.

By Thy Incarnation, Death and Passion, Glorious Resurrection and Ascension, Good Lord deliver us.

The Steps by which God and Man are reconciled.

LESSON III—The Second Advent

SET QUESTIONS

1. What is the eighth article in the Creed ?
   The eighth article in the Creed is "From thence He shall come to judge the quick and the dead."
2. What does "the quick" mean ?
   The "quick" means the living.
3. What does "to judge" mean ?
   "To judge" means to decide who is good and who is bad.
4. What will our Blessed Lord judge ?
   Our Blessed Lord will judge our thoughts and words and deeds.
5. Who will be the condemned at the Last Judgment ?
   At the Last Judgment they will be condemned who knew what was right and true, and wilfully rejected it.

SUNDAY-SCHOOL LESSON

i. *After the Ascension,* the Creed reminds us that our Lord will come again. (1) He said so Himself. "If I go and prepare a place . . . I will come again" (S. John xiv. 3). (2) The angels said so after the Ascension (Acts i. 11). (3) So the Church teaches it (2 Thess. i. 7). (4) The last words of the Bible say so too. How will He come ? In great splendour, with the angels (S. Luke ix. 26). Suddenly as the lightning (S. Matt. xxiv. 27). No one knows when, but God (S. Matt. xxiv. 36). Cp. Parable of Ten Virgins, and the Talents (S. Matt. xxv.). The Nicene Creed adds "with glory" . . . and "Whose Kingdom shall have no end." So He will come next time, not in humility or poverty, as at

first, but as King and Judge. We call this "The Second Advent." Advent means "coming." We keep the Advent season to remind us of our Lord's two comings.

ii. *He comes to Judge.*—"Judge" means to show the difference between good and bad, i.e., to separate good from bad. Judging does not necessarily mean "condemning." Cp. a judge at a horticultural show or an inspector coming to "judge" the school work. In some towns bells are rung when the judges come for the Assizes. They are a sign of "hopefulness"—for the Judge will set wrongs right, decide whose cause is right or wrong, release the innocent, as well as punish the guilty. So Our Lord bids us look forward with hope to the Second Advent (S. Luke xxi. 28). The parable of the Sheep and Goats (S. Matt. xxv).

iii. *The Quick* means the Living. Cp. "quicksilver," and "the quick of the nail." All will be present, living and dead, to be judged "according to their works" (Rev. xx. 12). Cp. the Athanasian Creed, "They that have done good, . . . they that have done evil." We do not know what "everlasting fire" means, but it is what our Lord says Himself (S. Matt. xviii. 8; xxv. 41; cp. S. John v. 29).

iv. Who will judge us at the last Day? The Son (S. John v. 22, 27). What will be judged? Our deeds, words, thoughts (S. Matt. xii. 36).

Note.—(1) The word "crisis" means a judgment. (2) Foolish people try to calculate from the books of Daniel and the Revelation when Christ will come. The books were not meant to be arithmetical puzzles; and we cannot get behind S. Matt. xxiv. 36.

INSTRUCTION

The Second Advent

i. *What Judgment Means.*—We have learnt that Christ came and died to save us, ascended and sitteth at the right hand of God to plead for us and to help us. Now the Creed tells us that He will come to judge us. What a great

difference there will be between His two comings. Write down what differences you can think of. His first coming was known to very few; at His second coming "every eye shall see Him." Read the wonderful picture in Rev. xx. 11, 12, 13: "A great white throne, . . . the dead, small and great, stand before God, the books opened. . . . The sea gave up its dead, . . . and they were judged every man according to his works." *Judging* means to decide who is good and who is bad. A judge has two things to do, to examine and make plain the truth. Judging does not mean punishing only. Cp. a teacher looking at a girl's needlework, trying the stitches, etc., before marking. Or a master putting *R* or *W* by a boy's sums. So, "according to our works" we shall be judged.

ii. *What will be Judged.*—Our thoughts, words, and deeds. Things done and left undone. Cp. Parable of the Talents (S. Matt. xxv. 14). The man with one talent was condemned. What for?

Illustration.—A telegraph office. A man writing a message on paper for another to read it miles away.

So with our conduct, it is acted here, it is written down, so to speak, in Heaven. Perhaps we think it forgotten. Not really—there is "nothing hid that shall not be made manifest."

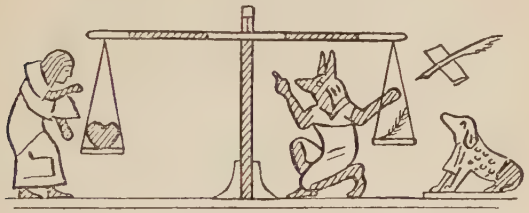
Illustration.—A boy's scribble on the wall at Herculaneum, uncovered a thousand years afterwards.

How careful we should be. The devil is always tempting us to make us do things that shall be against us when Christ judges us. Therefore Christ gave us His Prayer, and told us to watch and pray.

iii. *Why Christ will be the Judge.*—We should be frightened to think of the Judgment Day if we did not know Christ will be Judge (S. John v. 22, 27), "because He is the Son of Man," i.e., He has perfect sympathy. He will take all into account; and we belong to Him by baptism. Knowing this, and that He is our Saviour, we may look forward with calmness and joy to the Judgment, when all wrongs shall be righted, and say, as in the *Te Deum*, "We believe that Thou shalt come. . . . We therefore pray thee," etc. A Christian has to bear many things in silence now; and he

does so cheerfully, looking forward to the Judgment of Christ.

Gospel : S. Matt. xxv. 31 ff.



1400 B.C. *The Judgment of Ani the Scribe (from an Egyptian papyrus).*
The Man. *His Heart.* *Anubis the Judge.* *The Feather of the Law.*
The Palette and Reed. *The God of Punishment.*

[*ALTERNATIVE CHART.—See page* 382

LESSON IV—The Holy Ghost

SET QUESTIONS

1. What is the ninth article in the Creed ?
   The ninth article in the Creed is " I believe in the Holy Ghost."
2. Who is the Holy Ghost ?
   The Holy Ghost is the Third Person of the Blessed Trinity.
3. What is His work ?
   The work of the Holy Ghost is to give life—to our bodies, to make them strong ; to our souls, to make them holy.
4. How does the Holy Ghost make us holy ?
   The Holy Ghost makes us holy by uniting us to Christ, and by teaching us the truth.
5. What word means " to make holy " ?
   The word " sanctify " means to make holy. The Holy Ghost is the Sanctifier.

SUNDAY-SCHOOL LESSON

i. *The Holy Ghost is God,* the Third Person of the Blessed Trinity. Cp. the Nicene Creed . . . " *The Lord.*" *Proofs :* In His Name we are baptized and blessed. Cp. S. Matt. xxviii. 19 ; 2 Cor. xiii. 14 ; Acts v. 3, 4.

NOTE.—S. Peter calls Him God directly. The Holy Ghost proceeds from the Father and the Son, i.e., they both send Him (S. John xvi. 7).

ii. *He is a Person, not an Influence or a Force.*—He acts as a Person (Acts xiii. 2), feels as a Person (Rom. viii. 16, 26, where the words should be " Himself," not " Itself "). At Christ's Baptism all three Persons appear together. He is quite as great as God the Father. What we do to the Father, we should therefore do to the Holy Ghost—believe in Him, worship Him, pray to Him.

NOTE the prayers in the Prayer Book addressed to the Holy Ghost in the Litany, the third suffrage in the Lesser Litany, and the Hymn " Come, Holy Ghost."

iii. *His Names.*—Comforter (Advocate, Paraclete). Comforter means not consoler, but "strengthener" (S. John xvi. 7). Cp. fort and force.

iv. *What is His Work?*—(1) To give life, (*a*) natural life (Gen. i. 2; S. Matt. i. 20). Cp. also Samson's strength (Judges xiv. 6). (*b*) Spiritual Life, to the Church at Pentecost, to us in Baptism and Confirmation.

NOTE.—"By one Spirit" (1 Cor. xii. 13); "sealed with the Spirit" (Eph. i. 13). At Baptism the Holy Spirit sowed in us the seeds of eternal life, made us members of Christ, i.e., living parts of Christ. In Confirmation He strengthens that life by His sevenfold gifts. (2) To inspire. It is He who inspired the Bible, i.e., breathed into it living truth (2 Pet. i. 21). He inspires men to-day, He inspires His Church also that She should teach the truth. He inspires the Sacraments with reality. (3) To sanctify. He is the Sanctifier, i.e., He makes us Holy, by uniting us to Christ, and teaching us the Truth, i.e., guiding us to see more and more what the true life is, and helping us to live it. Goodness and obedience are ways by which we see the spiritual life growing in people.

v. *Where is He?*—His Home is the Church. All the last part of the Apostles' Creed is about the Holy Ghost: (1) about Himself; (2) His Home the Church; (3) the privileges of the Church,—these are not disconnected clauses. Because the Holy Ghost is in the Church, the things which the Church does for our souls can make them holy. So we must come to the Church for help to be holy.

Illustration.—A clever doctor in a hospital. Because he is there, patients go there to be made well.

NOTE.—Because He is the Giver of natural life, all life is sacred. Suicide is wrong. Cruelty to animals is wrong.

INSTRUCTION

THE HOLY GHOST, THE COMFORTER

i. *The Holy Ghost is God.*—We must remember that the Holy Ghost is the Third Person of the Blessed Trinity. There is God the Father Who made me, God the Son Who

redeemed me, God the Holy Ghost Who sanctifieth me. It is not easy to tell the difference, exactly, between the work of each of the Three Persons, and so we call Them the Holy Trinity, because that word shows they are "co-equal," and working together for the salvation of the world.

He (not It) proceeds from the Father and the Son; so the Nicene Creed says. This means that He is sent by them Both. Christ said, "Whom *the Father* will send" (S. John xiv. 26), and "Whom *I* will send unto you from the Father" (S. John xv. 26). He illustrated this by breathing on His disciples.

ii. *His Work.*—We call Him the "Giver of Life;" in the Catechism, the Sanctifier. The life which He gives is (1) natural life to our bodies, and not only to ours, but to all living things as well, (2) life to our minds, to make them able to think and learn (a form of inspiration), (3) life to our souls, to make them holy. We say that we were born "dead in trespasses and sins," but the Holy Ghost has made us want to be good, has taught us how to be good, has given us the life of Jesus to grow in us, and so "Every virtue we possess, . . . and every thought of holiness, are His alone."

The life which He puts into our souls is Christ's life, Who died to give it to us. On the Cross He shed His blood, that we might have the blessings He won for us there. It is the Holy Ghost Who applies to mankind the work of Christ. Imagine a man going into Africa to find a wonderful cure for fever. He finds it, but dies in discovering it. E.g., discovery of the cause of malaria in the mosquito bite. But he sends another doctor to bring us the cure he has died to get. That is the Holy Ghost's work.

iii. *Where is the Holy Ghost?*—He was sent to the Church on the first Whit-Sunday. He is there still. So the things the Church does for our souls can make them holy. The Church is like the hospital, where the doctor has been sent with the cure in the illustration above. So those who are ill can be made well at the hospital, because the doctor is there. E.g., The Holy Ghost overshadows the Sacraments, as He did the Blessed Virgin Mary, and makes them Living Things. They are the chief things the Church has

for our souls, and we must use them if we wish to be holy. E.g., at Baptism we bring babies, because we wish them to be made holy. The minister says the words, uses the water; but the Holy Ghost is there too, overshadowing all to make it do real good to the baby's soul.

Gospel: S. John xx. 19–23

Homily.—Seek the help of the Holy Spirit. Cp. *Joseph* (Gen. xxxix. 2, 3). Remember we too are temples of the Holy Ghost.

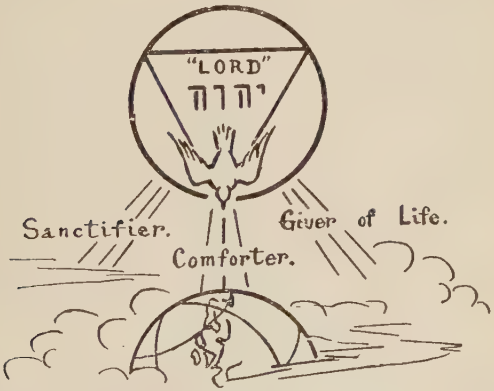


CHART.—A Triangle for the Trinity. The Holy Ghost proceeding from the Father and the Son, overshadowing Earth.

LESSON V—The Holy Catholic Church

SET QUESTIONS

1. What is the tenth article in the Creed ?
   The tenth article in the Creed is "I believe in the Holy Catholic Church."
2. What is the Church ?
   The Church is the Society founded by our Blessed Lord Jesus Christ to carry on His work.
3. Is it possible for any man or body of men to form a Church ?
   No, nobody can form a Church except our Lord Himself.
4. What are the marks of the Church ?
   The marks of the Church are: (1) the Apostles' Doctrine; (2) The Apostles' Fellowship; (3) The Holy Communion; (4) Public Worship.
5. What are the three parts of the Church ?
   The three parts of the Church are: (1) the Church militant on earth; (2) the Church expectant in Paradise; (3) the Church triumphant in Heaven.

SUNDAY-SCHOOL LESSON

i. *What the Church is.*—The full name is "One Holy Catholic and Apostolic Church." Cp. Apostles' and Nicene Creeds.

NOTE.—In the Nicene Creed the word "Holy" is in the Greek, but omitted through some error in the English.

The Church is the Society of Christian people (cp. any human society, e.g., Oddfellows, its initiation and its rules), made by Christ, therefore Divine. (Sometimes the word "Church" is used of a building; just as "School" is so used. E.g., the "School is going for an excursion," or "the school is shut up for cleaning.") The word "Church"—Kirk—*Greek Kuriake*—means literally "something that is the Lord's," Divine.

ii. *It is called in the New Testament* (1) the Kingdom of Heaven. Cp. the parables of the Wheat and Tares, the Leaven, the Mustard Seed, etc. (S. Matt. xiii.), and the phrase "inheritors of the Kingdom of Heaven." (2) The Body of Christ (Eph. i. 22, 23), because by Baptism we are made members, living parts of Christ, Who is the Head of the Church.

People have made other "Churches," and it is difficult to know which is the real one. What is the way to tell bad and good money? or what is the hall-mark for on gold? So there are four marks of the true Church. See Acts ii. 41, 42.

This chapter tells when it was founded, or, when it came to life. As God breathed into Adam the breath of life, and he became a living soul, so on Whit-Sunday God breathed the Holy Spirit into the Body of the Church, and it became a living Society. Describe the events of Acts ii. 1 ff.

NOTE.—Only 120 Christians in the Upper Room; the wind, the fiery tongues, the joyful praise, S. Peter's sermon. Note its ending: "Repent and be baptized"; 3,120 people members that night. Now read Acts ii. 42. See the four marks of the Church. (*a*) The Apostles' Doctrine. I.e., the Creed, "what they taught." (*b*) The Apostles' fellowship. To be a member of a Band of Hope you must be properly admitted, keep the rules, not go off somewhere else, then you may be said to be in "fellowship." The early Christians did not split up into independent bodies, but continued in fellowship with the one Church, over which the Apostles ruled. (*c*) The Breaking of Bread. The Holy Communion. (*d*) The prayers ("*the*" R.V., omitted in A.V.), i.e., public worship.

The rules of the Church are found in the Sermon on the Mount, the laws of the citizens of the Kingdom of Heaven. Its initiation is Baptism, because Christ ordered it.

Where is the Church? (1) Militant, on earth, fighting God's battles with sin. (2) Expectant, waiting in Paradise. (3) Triumphant, in Heaven, where it is represented by the Head, Jesus Christ.

INSTRUCTION

The One Church

i. *Who made the Church* ?—Not a mere man, but One far more than man, Christ the Lord ("Kurios"—Kirk—Church). Therefore it is Divine, not Human. He is the Head of the Church, which is His Body. He prepared it, choosing the Twelve Apostles to be the leaders. He taught them carefully, so that they might afterward teach the others. He gave the Church power from on high, i.e., the Holy Ghost at Pentecost. And, lastly, He sent it into all the world. So He did not mean there to be many Churches, but the *One.* And when we remember that He founded it, we must not, dare not, give it up. The Church is the Divine Society, which Jesus founded.

ii. *What For* ?—To do His work on earth, while He is doing His work in Heaven. He came to seek and save. His Church must do the same. So she is called "The Ark of Christ's Church," because she is intended to save us.. The Church does so. She teaches, sends missionaries. Her members are to be "lights in the world," "a city set on a hill," "the leaven in the meal."

But also the Church is something more. The Queen Victoria sent chocolate to her soldiers, but did not do the actual addressing. No, there was a depot in S. Africa, and she sent the chocolate there, to be distributed. So Christ has many blessings to give us, and He gives them us through the Church. We must belong to the Church to receive them. The Church conveys Christ's blessings to mankind. That is why it is placed in the Creed, between the Trinity and the blessings of the Gospel, because the latter are derived from the former through the Church. Cp. a hospital.

iii. *Nobody can make a Church.*—You see, if God the Son made One, for us to be saved by, for us to draw His blessings from, no one else could make one. Many have tried. But there is only *One* true Church, the One with the four marks (Acts ii. 42). Jesus prayed that we might be One (S. John xvi.). So if we refuse to belong to it, we are stop-

ping His prayer from fulfilment. One Body, One Lord, One Faith, One Baptism, One Church.

Gospel : S. Matt. xvi. 13-19

Homily.—Smith goes to chapel. What does it matter ? Christ made the Church, placed the Apostles at head. They, when old, appointed others, so that the Church could go on. Ninety-three Archbishops of Canterbury back to 597. So that the Church of England is plainly the same Church as Christ made. But the dissenters separated from it. We must show we value it by our faithfulness and adherence.

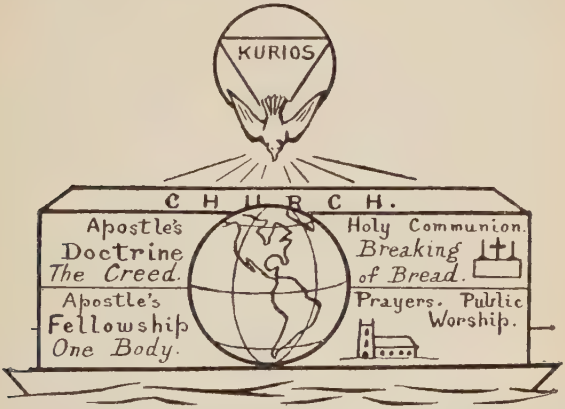


CHART.—The Church as an Ark, meant to save the World, guided by the Holy Spirit, containing the four marks, Acts ii. 42.

[*ALTERNATIVE CHART.—See page* 382.

LESSON VI—The Notes of the Church

SET QUESTIONS

1. Can there be more than one Church ?
   No ; there can only be one Church, because the Church is the Body of Christ.
2. How is the Church *One* ?
   The Church is *One* because She has everywhere and in all ages One Head, One Faith, and the same Government.
3. Why is the Church called Holy ?
   The Church is called Holy because the Holy Ghost dwells in her, and she offers the means of holiness to all her members.
4. What does Catholic mean ?
   Catholic means Universal.
5. Why is the Church called Catholic ?
   The Church is called Catholic because she teaches the whole truth, and is intended for all nations and for all time.

INSTRUCTION

Revision of Acts ii. It is most important to teach the whole chapter carefully : S. Peter's sermon, and the baptism of 3,000 converts, and the promise that they may receive the Holy Ghost also (Acts ii. 38).

Note verse 44. The word " together " expresses a real *Unity*.

To-day we think of the title : " One Holy Catholic and Apostolic Church." Take the first three " notes."

i. *One*.—Our Lord prayed for Unity (S. John xvii. 20, 21). He meant the Church to be One. This prayer (S. John xvii.) was offered just before His Passion. Think of His earnestness—He wanted the Church to be the One Society of His followers, all receiving the same Sacraments, and being under the same ministry, and going through the whole world. He showed His Intention by naming it " My Church " (S. Matt. xvi. 18). Cp. Acts iv. 32 ; Eph. iv. 3, 4. S. Paul warns his readers against thinking there

could be more than one Church. Why did our Lord want there to be One Christian Body? "That the world may know that Thou hast sent Me." External unity is a proof to the world. Alas that the Church should now be divided by quarrels into three main branches, Roman, Greek, English, besides innumerable sects! Pray still for Unity. Cp. "The Prayer for all Sorts and Conditions of Men."

ii. *Holy*.—(*a*) Christ meant His people to be holy. The phrase "Holy Church" does not mean that all its members *are* holy, but ought to try to become so. Holiness means not simply doing good acts, but *being* good with the goodness of Christ. Christ knew that the Church would contain good and bad. Cp. (S. Matt. xiii. 24 ff.) Wheat and Tares. To be holy is the most important aim of all Christians. (*b*) The Church is called holy also, because its Head is holy. (*c*) Because its members are set apart for Christ by Holy Baptism (Rom. i. 7; 1 Thess. iv. 7; 1 Pet. i. 15), "Called to be saints." "Saints" is the usual term for members of the Church in the New Testament. *Saint* (*sanctus*—separated, set apart).

Illustration.—Setting apart Christmas cards for friends; so Christ sets us apart for Himself, out of the world.

"Ecclesia" also means "called out," set apart—the Latin name for the Church. (*d*) Because the Holy Ghost dwells in the Church and offers the means of holiness to her members. We can become holy, therefore, through the Church's help.

Illustration.—A *royal* palace, so called because the king lives there. A *convalescent* home is a home to make people convalescent. So the Holy Church is a Church to make people holy.

iii. *Catholic*.—This is the missionary title, and means "Universal." "Go into *all* the world." "Catholic" means that the Church is (1) intended for all time, (2) for all men (S. John iii. 16; Col. iii. 11; Rev. v. 9; S. Matt. xxviii. 20), (3) teaches the whole truth (S. Jude 3). The Catholic Faith means the Faith of the Church—that is, the teaching of the Apostles (Acts ii. 42). The English Church is Catholic because, as we shall see more fully next week, She is descended from the Church of the Apostles.

Are you a Catholic? Explain. Black is the opposite to white. Catholic is the opposite to Heretic (one who picks and chooses parts of the faith). Papist is the opposite to Protestant.

INSTRUCTION

The Notes of the Church

There are four notes of the Church, i.e., four things to notice in the Church which Christ founded: she is One, Holy, Catholic, and Apostolic. The last we shall leave till next week.

This is what the Creeds teach us about the Church. It is what the New Testament proves to us.

i. *The Church is One.*—Because Her Head is One, because She has One Faith, One set of Sacraments, "One Lord, One Faith, One Baptism" (Eph. iv. 5). Christ meant the Church to go on with His work of bringing men to salvation. He knew, as well as we do, that it is quite impossible for a number of men working separately to do this; but one combined set of men could do it. Not as separate soldiers, but as an army. So He made one army, "My Church," to which every one who wants to do His work should belong (S. John xvii. 21). "I pray that they all may be one," etc. That is why we are sorry when dissenters keep away from the Church, because we know they want to do His work; we know they are in earnest, and yet they are spoiling His work through being separate from us. Explain schism, and point out the prayer, "From all heresy and schism, Good Lord deliver us."

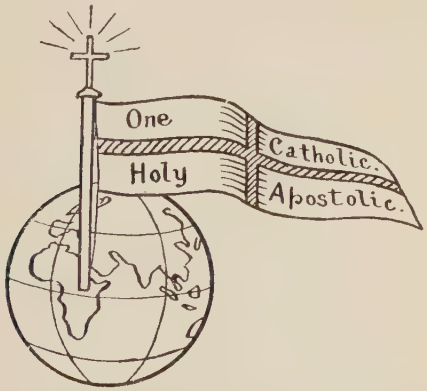
ii. *The Church is Holy.*—What makes the Church holy is the Presence of God, the Holy Ghost. The Holy Ghost makes us holy by uniting us to Christ, our Head. So in the Church we find the means of holiness, the Sacraments, etc. E.g., in Baptism we receive the power to become holy. We might call a hospital a healthy place, because in it the doctor gives the patients the means, and medicine, to become healthy; so the Church is holy for a similar reason. God wants us to be holy; we are called to be saints.

iii. *The Church is Catholic.*—When we talk of the Catholic Church we do not mean some Church different from ours. For Catholic means Universal, or, "teaching whole truth, meant for every one, and lasting for all time." We believe that the Church which Christ founded, and to which we belong, is Catholic. He said, "The Holy Ghost shall lead you into ALL truth. Go and teach ALL nations. Lo, I am with you ALL the days." Are you a Catholic? Of course I am. I belong to the Catholic Church, and hold the Catholic Faith. Note its three branches. It is because we believe that in the Catholic Church we may be saved that we want other people to belong too. This is the reason for all missionary work.

iv. *Our Duty* is to belong to it, to go on from strength to strength in it, to be faithful to it.

Illustration.—Going through the chairs in the Oddfellows, and having to keep the rules.

Gospel: S. Matt. xxviii. 18 ff.



One Holy Catholic Church throughout all the world shall acknowledge Thee.
Revision.

LESSON VII—Apostolic

SET QUESTIONS

1 Why is the Church Apostolic?
The Church is Apostolic, because she teaches what the Apostles taught, and her ministers get their authority by succession from the Apostles.

2. What are the three orders of ministers in the Church?
The three orders of ministers in the Church are Bishops, Priests, and Deacons.

3. What two things do Christ's ministers need before they can carry on His work?
Christ's ministers need power and authority before they can carry on His work.

4. How do Christ's ministers get power and authority?
Christ's ministers get their power and authority from Christ through the Bishops of the Church.

5. Why must they go to a Bishop for these gifts?
They must go to a Bishop because Christ first gave power and authority for the work of the Church to Apostles, or Bishops, and ever since they have handed down these gifts to others.

SUNDAY-SCHOOL LESSON

We come to the last of the four marks "Apostolic." A Church, to be a true Church, must "continue in the Apostles' doctrine and fellowship" (Acts ii. 42). Emphasise the Apostles' doctrine. It means "the same teaching as the Apostles gave," i.e., the Creed. If an angel taught anything else, it was not to be believed (Gal. i. 8). "From all false doctrine . . . deliver us."

The Apostles died long ago, but we continue in their fellowship by having an Apostolic ministry. The three orders of ministers are Bishops, Priests, and Deacons. They are to be found in the Church of the Apostles.

Can anybody be a minister? No. Cp. Korah's rebellion

(Numb. xvi.). Cp. a man trying to pretend he was an officer. He must have authority, or right; and power, or ability. (Explain the words "authority and power.")

Illustration.—A sick father has the *right* to punish his children, but not the power. A neighbour has the power, but not the right.

Both are required for the ministry. (Cp. the position of a trustee who takes care of money for a minor. He has the power and authority given to him for his trust.) Then how can a man get the authority and power to be a "minister"? Christ left the way: it is *Ordination*—"Holy Orders."

Who were the first "ministers"? The Apostles (Luke vi. 13).

Did they receive authority? John xx. 21; Matt. xxviii. 19.

When did they receive the power? Luke xxiv. 49. They were not to preach or baptize, etc., till then.

As the Church grew, what happened? There came the ordination of Deacons (Acts. vi. 6), the ordination of Apostles (Acts xiii. 3, 4). Note action of Holy Ghost, and the ordination of elders, or presbyters, or priests in every church (Acts xiv. 23). We never find man appointing himself. See Hymn 352.

Only a Bishop has power to ordain. Every Bishop today has been made one by a Bishop before him, and so on right back to the Apostles, who were the first Bishops, chosen by Christ Himself. This is called the Apostolic Succession. In S. Paul's Cathedral there is a list of Bishops back to Restitutus, the first Bishop of London, 1,500 years ago. There have been ninety-three Archbishops of Canterbury since A.D. 597.

So the Preface to the Ordinal is right in saying that no one is a lawful minister of the Church unless ordained by a Bishop.

Think of this long line. Cp. a fire-drill at school, passing a bucket down a long line of boys, or school-books being given to a monitor to hand to the class. So Christ gave power and authority to the Apostles to hand on to their successors.

We therefore call our Church part of the Apostolic

Church, because our ministers get their authority and power in direct succession from the Apostles.

No one is duly ordained without this succession. There may be prayer, faith, desire, earnestness, but without the Apostolic Succession the authority and power are lacking. Cp. a sewing-machine in full order, but without the thread —useless !

How many orders of ministers are there ? Three. As in the Old Testament, High-priest, Priest, and Levite, so in the New Testament, Bishop, Priest, and Deacon.

Note.—Distinguish between the three orders and such definitions as rector, vicar, curate, etc.

The members of the Church not in " orders " are called laity, or laymen. They take their part in the Church services. Point out the responses, Amens, etc. They can be " choirmen," servers, read lessons, baptize privately in case of need, and teach in school, at a mission hall, etc.

A Deacon can do all this, and also baptize publicly, administer the chalice, and take services in Church.

A Priest can do all this, and also celebrate the Holy Communion, bless and absolve.

A Bishop can do all this, and also confirm, ordain, and consecrate.

INSTRUCTION

The Apostolic Church

i. *Our Lord gave His Apostles Power to carry on His Work* (Matt. xxviii. 18).—When He was going away, was His Kingdom coming to an end ? No ; He said " All power is given unto Me in Heaven and in earth ; therefore go ye," etc. God had sent the Son, and given Him power to do His work on earth. So God the Son gave His Apostles power to carry on the work of the kingdom.

As Christ had power to make disciples by baptism, so the Apostles had (Matt. xxviii. 19).

As Christ had power to teach, so the Apostles had (Acts ii. 42).

As Christ had power to forgive sin, so the Apostles had power to absolve (S. John xx. 23).

As Christ had power to hand on authority to His successors, so they had also.

ii. *The Apostles handed on their Power by ordaining Ministers.*—They could not always remain on earth to overlook their work, so they ordained others. First, Deacons (Acts vi. 6). Then Elders (Acts xiv. 23). Then Bishops, e.g., SS. Timothy and Titus. And in 1 Tim. v. 22 and Tit. i. 5 S. Paul gives them directions for ordaining others in their turn. Thus the power was handed on.

Note.—The Apostles did not allow any man who liked to be priest, but only those duly ordained. Of course, no man could be any sort of an officer, unless he had power and authority given him by somebody else.

E.g., the King's commission.

The true Church, then, must be one in which the Apostolic Succession can be traced.

iii. *The Ministers were ordained by Laying on of Hands* (Acts vi. 6, xiii. 2, 3).—Nowadays in the Church it is just the same. But not in other Christian bodies.

Illustration.—(*a*) First the Holy Ghost separates; see the question in the Ordination Service. (*b*) Fasting and prayer; cp. the Ember days. (*c*) Laying on of hands; see the Ordinal. (*d*) The newly ordained are sent away, given a "title" or a parish. So the three orders of ministers are the same as of old. They receive the same gifts as Christ gave to His Apostles. They are descended by Ordination from the Apostles. See Hymns 351 and 352.

Illustration.—Hold up a magnet; it will attract a needle. Put another close by; that also becomes magnetised. So long as the needles touch each other, and the first touches the magnet, they are magnetic. But another needle separated at some distance is not magnetic.

Gospel: S. Matt. x. 17

Homily (1 Thess. v. 12).—The clergy are those who labour among us, and are over us in the Lord. Know them and esteem them in love, i.e., know your clergyman. Be friends with him; do not be afraid of him. In any difficulty, tell him. He is God's minister, that is why,

e.g., he wears a stole, the sign of the yoke of Christ. You, too, are ministers in another way—the laity. Do your duty in the Church.

Gospel : S. John xx. 21 ff.

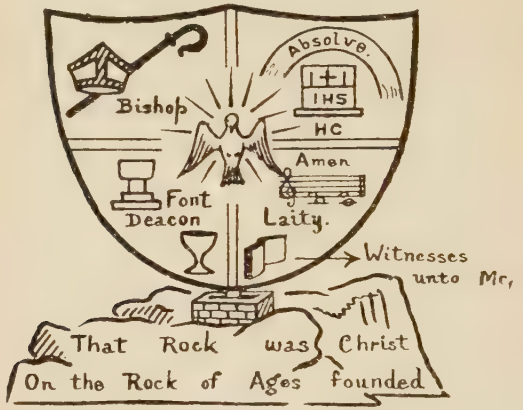


CHART.—The Shield of the Church, founded on Christ the Rock, upon the foundation of the Apostles. Its "fourfold order of ministers"—Bishops, Priests, Deacons, and laity ; and their work.

LESSON VIII—The Communion of Saints

SET QUESTIONS

1. What is the eleventh article in the Creed?
   The eleventh article in the Creed is, "I believe in the communion of saints."
2. Who are the saints?
   The saints are all those who are set apart for Christ in Holy Baptism, whether living or dead.
3. What does the communion of saints mean?
   The communion of saints means that all the members of the Church of Christ have fellowship with one another in Christ Jesus.
4. How do the living and the dead have communion with each other?
   The living and the dead have communion by praying for each other?
5. In what are the saints united?
   The saints are united in prayer, in faith, and in expectation:

   "One family we dwell in Him,
   One Church above, beneath,
   Though now divided by the stream,
   The narrow stream of death."

6. How do we take our share in the communion of saints?
   We take our share in the communion of saints by prayer, worship, and good works.

SUNDAY-SCHOOL LESSON

1. WHAT is that name for the Church which reminds us that we are members of Christ? "His Body." See Rom. xii. 5; 1 Cor. xii. The members of a body are in communion with each other, depend on each other, share the same conditions—life, food, health, and sickness. "Communion" means, therefore, fellowship and partnership.

Illustration.—A family shares the same house, food, paternal care, honour, or disgrace. The members of a

family are expected to show sympathy, help one another, to share in poverty or riches, in honour or dishonour.

So "Communion" means "sharing."

ii. *Saints.*—A saint is one set apart for Christ by Baptism, called out from the world to be "holy." *The Saints* are those who have responded to the call by living lives of faith and holiness, and are now nearest to God, "being made perfect" (cp. Heb. xii. 23). The communion of saints means the union of all members of Christ, whether "saints," or "the Saints," in earth or Paradise.

Question the children on the names of the Saints, and on keeping the Saints' Days.

iii. *Our Fellowship with the Faithful on Earth*, i.e., the Church Militant. This article of the Creed reminds us that we are responsible towards one another (1 John iii. 3–7). We are brothers and sisters in Christ, comrades in the same army. What do we share in? (1) *The Same Faith.*

Illustration.—People sharing the same opinion form a community to advance it; e.g., Tariff Reformers. If the same opinion binds people together, how much more should the same principles?

(2) *The Same Obedience.*—We all have one Master. Cp. the effect of obedience in the Army as an advantage of unity.

(3) *The Same Blessings.*—The means of grace, the Sacraments. Cp. rich and poor at the same Altar.

We help each other by *Intercession.* This is a great honour, for it is what Christ Himself is doing. We help each other by *service*—good works, alms, missions, etc.

iv. *We have Fellowship with the Church Expectant.*—(*a*) with the Saints (Heb. vii. 22, 23), the holy dead, who see Jesus, and only need their bodies that they may be perfect. How have we communion with them? (1) We honour and thank God for them. It is a real help to observe the Saints' Days. (2) We are helped by their prayers, just as by the prayers of people still living on earth (Rev. iii. 3, 4; S. Jas. v. 16). (3) We know that, although they seem far away, they are interested in us (Heb. xii. 1, 2).

NOTE.—The Saints are not merely dead-and-gone heroes, but real friends and examples. Cp. the difference between

a Bishop we do not know, and one who, we know, is interested in us ; we can really call the latter our friend.

(4) With the Saints we share in the same Hope, and the same Worship. Especially in Holy Communion we join "with all the company of Heaven."

(*b*) We have fellowship with the faithful departed, i.e., our own dead friends. We share with them in worship, hope, and love. We pray for them that God will give them rest, and make them perfect.

NOTE.—The prayers for the dead in "The Prayer for the whole State of Christ's Church" in the Burial Service, and the Prayer of Oblation. See also S. Paul's prayer for one who was dead (2 Tim. ii. 18 ; 2 Tim. iv. 19). Remember that the dead were prayed for at the Temple services, in which Christ joined.

INSTRUCTION

Text.—"We, being many, are one body in Christ, and every one members one of another" (Rom. xii. 5).

NOTE.—Communion means fellowship. Saints means the baptized.

i. *The Church is God's Family.*—All the baptized, living and dead, are therefore our brothers and sisters in Christ. The "communion of saints" means that we believe we are all brothers and sisters, and share the same gifts, the same hopes, the same Faith, the same work, and can help one another. The gifts we share are the Sacraments, the Hope is to be with Christ in glory, the Faith is that which has been once delivered to the saints. The help we can give by prayer, intercession, and good deeds. The work is the worship of God.

ii. *We share with the Faithful on Earth*, i.e., the Church Militant. We are united by professing this same faith, obeying the same Master, helping each other, by intercession, alms, and good works. We prove our belief in the communion of saints by helping the Church in our parish, taking part in what goes on.

NOTE.—The object of praying for the sick *by name*, in "The Prayer for all Sorts and Conditions of Men."

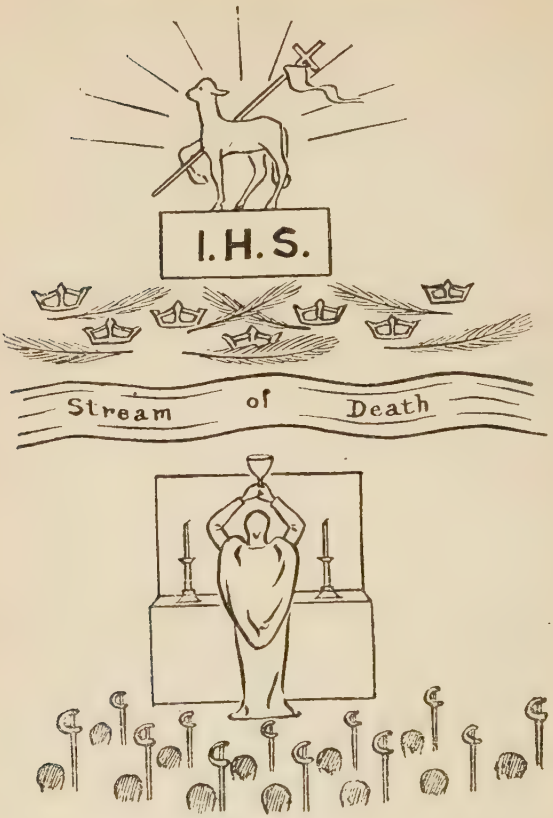


CHART.—The Church Militant on earth, unites in worship with the Church above, though separated by the River of Death. Swords below; crowns and palms above. Rev. iv. 10.

iii. *We have Communion with the Faithful Departed*, i.e., our dead friends in Paradise—the Church Expectant. We share with them in the same Divine Life. What is happening to them? They are being perfected. What are they doing? Worshipping and praying. They help us by prayer; we can help them. It is right to pray for the dead. Cp. the prayer of S. Paul for Onesiphorus. Early Christian Liturgies, the epitaphs in the Catacombs. Point out the places where we do pray for them in the Prayer Book.

iv. *We have Communion with the Saints*—those holy people who are nearest to God. Our communion with them is a reality, because they have knowledge of us, and we are helped by their prayers. Keep the Saints' Days.

Cp. *Te Deum*, "The glorious Company of Apostles. . . . The holy Church throughout all the world," all joined together in common praise. Especially in the Holy Communion.

Gospel: S. John xvii. 20

Homily.—Emphasise prayers for dead.

Illustration.—An aunt who said to a motherless child, when hearing her prayers, "You mustn't pray for mother now," was saying an untrue and shocking thing.

LESSON IX—The Forgiveness of Sins

SET QUESTIONS

1. What is the twelfth article in the Creed ?
   The twelfth article in the Creed is, " I believe in the forgiveness of sins."
2. What is sin ?
   Sin is disobedience.
3. What does sin do for us ?
   Sin separates us from God and causes us to fall from the state of grace.
4. What does the forgiveness of our sins do for us ?
   The forgiveness of sins reconciles us to God and restores us to a state of grace.
5. What must we have before we can expect to be forgiven ?
   We must have repentance and faith before we can expect to be forgiven.
6. By what visible means does God bring to us the forgiveness of sins ?
   God brings the forgiveness of sins to us by means of Holy Baptism, Holy Communion, and Absolution.

SUNDAY-SCHOOL LESSON

NOTE the difference between " forgiveness " generally and " *the* forgiveness of sins." The latter means something very definite, with a " Why " and a " How " in it. It is part of the work which the Holy Ghost does upon those who are admitted to the fellowship of Christ's Religion, i.e., in the Church.

i. (*a*) *What is Sin?*—Disobedience—offending against God's law by thought, word, deed, commission, and omission. (Explain.) There are two kinds of sin : Original Sin, i.e., sin derived from our first parents (cp. an inherited disease, Rom. v. 12, 19) ; actual sin, i.e., sin that we actually commit. (*b*) What is the effect of sin ? It cuts us off from God. It separates us, shuts out His love and mercy, like dirt upon a window shutting out the light ; and it

may make us in the end only fit for the place prepared for the devil and his angels (cp. the man without the wedding garment, S. Matt. xxii. 11). (*c*) Why is sin wrong? (1) It is contrary to God's law; (2) it is unnatural, because we are the children of God; (3) it hurts the Body of Christ (cp. the lesson on the Communion of Saints).

ii. (*a*) *What is Forgiveness?* Doing away with the guilt of sin (cp. *Remission*—"letting off" a debt; *Absolution*—"setting free"). It does not mean being let off punishment, or escaping the consequences of sin.

Illustration.—Ink spilt on the cloth. The child may be forgiven for spilling it, but the ink-stain remains; mother has the trouble of cleaning it, i.e., she bears the punishment.

(*b*) Why does God forgive sin? Because Christ bore the penalty (S. John i. 29). It is for Jesus' sake. Repentance alone would be of no avail; a debtor who promised not to owe again would not thereby wipe out his old debts. Christ won forgiveness for us by His death; the Holy Ghost conveys it to us (Eph. ii. 18).

Illustration.—A ticket for a concert given by the promoter to me, and handed by me to some one else. The last named gets it *by* me, *through* the promoter.

iii. *How does the Forgiveness come?* (*a*) God forgives original sin in Baptism. Cp. the answer in the Catechism, "A death unto sin," etc., "I believe in one Baptism for the remission of sins," and Acts ii. 38, xxii. 16. But we still have the inclination to sin. It is not wrong to have this; but it is wrong to yield to it. God's strength is given to us to overcome this inclination.

Illustration.—The effect of gyroscope added to monorail engine.

(*b*) After Baptism, God forgives sin in answer to prayer (because we are His children), in Absolution and in Holy Communion (S. John xx. 23; S. Matt. xxvi. 28). In *Absolution* there is an outward sign given to make us sure, certain, of having received forgiveness. Cp. the King's pardon given through the Home Secretary; cp. also what the father did to make the Prodigal Son sure he was forgiven—gave him the kiss, the ring, the raiment, and the feast (S. Luke xv.).

iv. *What must we do to obtain Forgiveness?*—Repent (1 John i. 9). There are three parts of Repentance: *Contrition, Confession, Amendment.* (Explain.) A sign of contrition is readiness to forgive others. Cp. the words of the Lord's Prayer, "as we forgive them that trespass against us." See also the parable of the Unmerciful Servant.

NOTE.—The three Absolutions in the Prayer Book. Explain how to use the General Absolution:—The sins which we have committed day by day, and confessed at night in our rooms, are confessed again in the General Confession in church, and the Absolution then spoken ratifies the forgiveness which we believe we have received.

INSTRUCTION

THE FORGIVENESS OF SINS

i. "*All have sinned, and come short of the glory of God.*"—Sin is the most terrible thing in the world. Yet everybody has sinned, everybody does wrong things. Sin is disobedience to God's Law—"Thou shalt not." Man says "I will." Sin is called lawlessness in 1 John iii. 4. God hates sin, just as mother does when we disobey. Sin separates us from Him. So it must bring punishment. Sometimes we make excuses, think lightly of it—but the wages of sin is death.

ii. *God forgives Sin.*—"If we confess our sins," etc. (1 John i. 8, 9). For Christ died that we might be forgiven. For His sake, because we are His members, God forgives. He alone can forgive. He forgives original sin at Baptism, whilst we are babes. But sin after Baptism, *actual* sin, is forgiven in three ways. (1) After prayer, straight to our souls, for if we pray, He will answer; but (2) if we want to be sure, and to have a sign of it, by a special Sacrament—*absolution*, through His minister.

Illustration.—A young Scotch rebel was under sentence of death. His mother got pardon for him, came to tell him. But he was in such despair that he said, "I'll na' believe it, till I see the King's own words." He wanted the outward sign—the amnesty which presently came.

See the forms of absolution in Morning and Evening Prayer, the Holy Communion, and the Visitation of the Sick. After being once washed in Baptism, we need cleansing every day. "He that is washed needeth not but to wash his feet." So we can be sure of pardon when we use this Sacrament of Penance. (3) In the Holy Communion—"This is My Blood, which is shed (i.e., being shed) for the remission of sins" (i.e., which is winning for you forgiveness).

NOTE.—The Sacrament of Penance is known also as "Confession." Use the term familiar in your parish.

iii. *God the Holy Spirit helps us to Repent.*—We cannot get forgiveness without repentance. Explain its three parts. Nothing helps us to be sorry so much as saying our sins aloud—confessing. This is an additional reason for confession to a priest. Without true sorrow we cannot be forgiven, but the Holy Spirit will teach us to be sorry ("Convict the world of sin," S. John xvi. 8, *R.V.*), and will bring to us the means of grace. He makes the Absolution real; hence "the Forgiveness of sins" is part of the work He does in the Church. Pray, therefore, daily for forgiveness, and—learn to forgive others.

Gospel: S. Mark xv. 11 ff.

Homily.—Meditating on Christ's death helps us to be sorry.

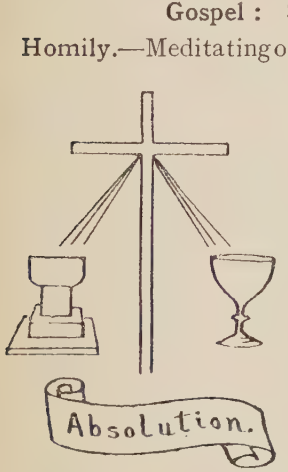


CHART.—The Cross—the three Sacraments of forgiveness: Baptism, the Holy Communion, and Absolution.

LESSON X—The Resurrection of the Body

SET QUESTIONS

1. What is the last article of the Creed?
   The last article of the Creed is, "I believe in the resurrection of the body, and the life everlasting."
2. What will happen to us at the judgment day?
   At the judgment day our bodies will be joined again to our spirits and we all shall rise from the dead.
3. What kind of a body shall we then have?
   We shall then have a spiritual body.
4. Where shall we live then?
   All the faithful members of Christ will live in Heaven with Him for ever.
5. Shall we live only as spirits?
   No; Christ has redeemed both our body and our spirit.

SUNDAY-SCHOOL LESSON

1. WHAT does "resurrection" mean? "Rising from death to life again." What will rise? Our bodies. Not the body that decays in the grave, but a perfect body, the result of the life of the soul expressing itself outwardly. (See Newland Smith's book.)

The body is constantly changing. The soul is the real "I." The soul makes its mark on the body, just as character does. So, though the body changes continually, it retains the same "impression." The soul is therefore gradually stamping out the perfect body which shall exactly express the soul; the closer the soul grows to God, the more perfectly it succeeds.

Illustration.—An apprentice potter trying to mould a vase like his master's design; at the first try he fails. He presses the clay into a lump, and tries again. Fails again and again; but each attempt to stamp his design upon the

same lump is better than the last. At last the master potter takes the same lump and makes the perfect vase, makes, in fact, the vase the apprentice had been aiming at all the time. So God will give us at the Resurrection the body which the spirit has been aiming at stamping. (Hence a sinful spirit means an imperfect body at the Resurrection.) That is the body it will have at the Resurrection. S. Paul explained this in his simile of the Seed and the Body, "To every seed a body of its own" (1 Cor. xv. 38, *R.V.*). We shall not be changed therefore at the Resurrection into angels. As the seed is to the flower, so the earthly body is to the heavenly. From a poppy seed there can only come a poppy flower. From an injured seed, only an injured flower. A sin-marred body means loss of glory. Therefore learn to keep the body in temperance, soberness, and chastity.

The earthly body is changeable, feels pain, weariness, age, death. The spiritual body has new powers (S. John xx. 19). It will be unlimited by space (S. Luke. xxiv. 25). It will understand the will of God (Acts i. 9). It will enter Heaven (S. Luke. xxiv. 36). Yet it will be the same body, because it has the same soul. It will be identifiable. Cp. the marks of the nails in Christ's body, by which He was identified.

Illustration.—Caterpillar and butterfly: the butterfly has the same body as the caterpillar, but how different!

ii. *Who will rise?*—All men. Cp. the Athanasian Creed. This is God's promise (1 Cor. xv. 51 ff.). We are certain of the Resurrection, because we are Christ's members. The saints will rise to happiness and glory, to the beatific vision. The evil will rise with a punishable body to "eternal punishment." We cannot define or explain this, but Christ says so (S. Matt. xxv. 46).

iii. *Everlasting Life.*—What is life really? *Union* with God (1 John v. 11) (so "death" means separation from God) and *knowledge* of God (S. John xvii. 3). (For an interesting illustration on this point contrast the lives of a cabbage, an amoeba, a dog, a man. The highest life is the last, because of his power of knowledge. The perfect life therefore will be perfect knowledge of God.) *Ever-*

lasting means eternal. This is not a matter of "time," but of "quality." Cp. the difference between a thing that "lasts" and one that is only "temporary," e.g., a temporary building and a permanent building.

iv. (*a*) *Everlasting Life begins Now* (S. John v. 24).—A watch does not stop ticking when it is out of its case. We can lose eternal life by sin, which is like poison. We ought to strengthen our lives by "exercise and food," i.e., by Christ-like actions and prayers, and the regular receiving of the Holy Communion. (*b*) Where shall we live at last? In Heaven, in the happiness of God's Presence (Rev. xxii. 4); in holy service (Rev. vii. 11). We cannot tell now what we shall want to make us perfectly happy. But we know that in Heaven is all we shall need to make us happy. (*c*) The last word of the Creed is "Amen." It means, This is *my* belief—"I deliver this as my act and deed."

INSTRUCTION

The Resurrection of the Body, and the Life Everlasting

i. *What Resurrection Means.*—Christ during life raised many people from death (Jairus's daughter, Lazarus, etc). The departed spirits of these people heard the call of Jesus and rejoined their bodies. When Christ died, His Body was buried in the tomb, and on the third day His Spirit and Body were reunited, and He came forth bearing His Resurrection Body. We shall all die, and our spirits will be separated from our bodies, which will turn to "dust," i.e., their original elements—carbon, nitrogen, etc. But on the day of Resurrection, when Jesus comes to call us all to Him, He will give us new bodies, which will be as much better than our mortal bodies as the flower is better than the seed from which it springs. The soul is always stamping itself on the body. The soul must "express" itself outwardly in a body. These mortal bodies are but imperfect expressions of the soul; on that day we shall receive the perfect body which exactly expresses our soul.

Illustration.—The phonograph wax record. When Edison began, the wax record most imperfectly expressed words, e.g., the word "faith." He melted it down and made another wax disc, which said "faith" a little better. A third time, the word "faith" was better still. At last he made a perfect wax cylinder, which expressed "faith" perfectly. So it was the same cylinder throughout, yet different—grown from imperfection to perfection.

ii. *The Perfect Body.*—Think of the body of Jesus. How He appeared to the disciples with the doors shut. Yet it was the same body, e.g., it bore the marks of the Cross; He eat and drank with the disciples. So He was not a ghost, but had a body "like" ours, but glorified. So on that day our bodies will be given back to us perfected. The lame will be straight, the blind will see. It will be the same body, but more beautiful.

Cp. life-history of the butterfly. If an ichneumon pierces the body of the caterpillar, no butterfly comes from the pupa. The ichneumon is like sin. Our bodies at the Judgment Day, if given over to sin on earth, will be marred then, i.e., they will suffer loss of glory—"One star differeth from another star in glory."

iii. *The Life Everlasting* means our life in God's presence in Heaven. We are already heirs of this life by Baptism. We can lose it by sin, or we can strengthen it by prayer and the Sacraments, and by following the footsteps of Christ. If we sin, and are not forgiven, then we shall lose it altogether. Heaven is prepared for us. Hell is for the devil and his angels. But Heaven itself would be an unhappy place for bad people. Think of a polar bear at the Zoo—how miserable, because so unsuited! So we must prepare for Heaven by goodness now. How will a man who does not like Church like Heaven? Or how will a selfish or ill-tempered person like the love and self-devotion of Heaven? In Heaven we shall serve God. "They rest from their labours, but their works follow them."

Gospel: S. John v. 24

Homily.—A lame girl looking forward to being straight

in Heaven, said, "Mine is a poor body, but I'll keep it sinless for that day." It is not a lame body, but a sinful body of which we need to be afraid.

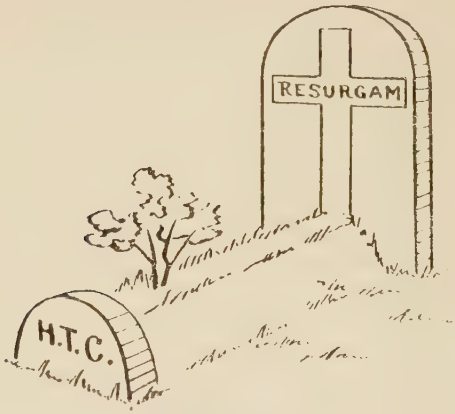


CHART.—A grave. Explain the Latin word.

REVISION I

Amen

i. We have come to the end of the Creed, and we have seen that it teaches us how God the Father, the Son, and the Holy Ghost, in Their love for us, help us so that we may go to Heaven. If a man wants to be saved, he must therefore believe in the Creed, for the Creed tells him the way.

"I believe in God, Who all things made,
I believe in God, Who the ransom paid,
I believe in God, Who keeps men pure,
And I hold my faith with a courage sure."

"God is One in Persons Three,
The Creed is One, its forms are three."

ii. *Amen* means (1) "May it be so!" e.g., at the end of prayers; but also (2) "So it is," i.e., "it is true." When we say Amen at the end of the Creed, we mean "it is true." Now, it is no good only *saying* Amen, we must also *show* that we know the Creed is true. Cp. a sailor and his compass. How does he show that he believes in it? *S. Stephen* was one who showed that he knew the Creed was true.

He taught the people the things about Jesus in the Creed; he did not stop when some grew angry. When before the high-priest, he still said the same things. In fact, he was ready to die, because he knew the Creed was true. His last words—"Lord Jesus receive my spirit. . . . Lay not this sin," etc., show his belief in the Creed.

iii. *How can we show our Belief?*—God does not ask us to die. But there are some things we can do. (1) Bow at the Name of Jesus, because we believe Him to be God. (2) Come to church on Christmas, Good Friday, Ascension Day, because we believe in the "Incarnation . . . the Death . . . the Ascension. (3) Keep to the Church all through life, because we believe in the Holy Catholic Church. (4) Ask God's forgiveness after wrong-doing, because we believe in the forgiveness of sins. (5) Try hard not to lose our place in Heaven—behave well at home, at school, at work.

Gospel: S. John i. 1–5

Homily.—"I believe" and "I do" are like two brothers, *inseparable.*

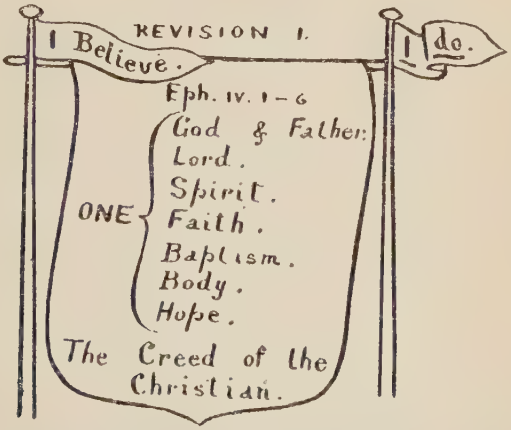


CHART.—Remind the children of the Chart of the Creed as the Banner of our Faith, "One Lord, One Faith, One Baptism, One God and Father of all, One Body, One Spirit, One Hope (Eph. iv. 1–6).

Make a banner, supported by two poles, one "I believe," the other "I do"—Faith and Practice.

REVISION II

God's Ministers

i. *What is the Church?*—We think of the Church as being two things. (1) The Home of God's people. Like the Ark which saved Noah. Just as the Ark was put into the midst of the world to save those who entered it, so is the Church. How does it save? By giving us the means by which the benefits of Christ's death may be brought to us. Like a hospital where a good doctor provides clever medicine, so the Church provides us with the Sacraments, by which we may be brought into contact with Jesus the Saviour, and the teaching by which we may learn what our Faith is and how we may keep it. But (2) the Church is to be Christ's messenger on earth. He founded it to carry on His work. First He sent the Twelve Apostles to do this; then they sent others, and so wherever the Church was founded, all who belonged to it were to be Christ's ministers, witnessing for Him, amidst a world that did not know Him.

ii. *There are Two Classes of Christ's Ministers in the Church.*—First, the clergy, i.e., Bishops, Priests, and Deacons, appointed to minister to the rest. They are the officers of the Church, given power and authority to do special work, e.g., administer Sacraments, preach, perform services.

There must be officers in the Church as in the army. These officers cannot be made, except by Ordination. Our ordinations to-day are the same as in the Apostles' times, a fact which shows ours is the Apostolic Church. See Acts xiii. 23.

(*a*) The Holy Ghost Calls	Cp. the question in the Ordination Service . . . "inwardly moved by the Holy Ghost to take this Office."
(*b*) Fasting and Prayer .	Ember Days, four times a year.
(*c*) The Ordination .	"Receive the Holy Ghost for the office. . . . Take thou authority," etc.
(*d*) Sending to their work	Licensing to the parish already chosen.

iii. *The Second Class of God's Messengers are the Laity*, which means all Church-people who are not clergy. The King's soldiers are not only the officers, but the men too, who also have their work to do. Which are you ? Laity. What is your work in the Church ? (1) Do good actions. (You need God's Holy Spirit to be able. So Confirmation is for you your ordination.) Do holy work. Some work can only be done by men. Women are more forward in showing their devotion. E.g., round the Cross were three women to one man. But women could not have done the work of taking Christ down from the Cross ; it was done by men. So there is work to-day which can only be done by men. (2) Teach in the Sunday school or day school. A day-school teacher is doing a great work for God, and to do it well needs the Holy Spirit. (3) Learn. The scholars at the Catechism have a share in *teaching*, for their answers are as necessary as the catechist's questions. It is a mistake to think you are too old to answer. (4) Offer sacrifice to God. Cp. "Here we offer ourselves. . . . Our Sacrifice of praise and thanksgiving," i.e., we have our part to do in offering to God the Sacrifice of Christ, and the sacrifice of our lives, "giving up ourselves to Thy service" in prayer, intercession, and action.

Gospel : S. John xx. 20 ff.

Homily.—A dying man who, unrepentant, said, "I know all that, thank you," and so turned away from the priest. How terrible ! To *know*, and not to *do* !

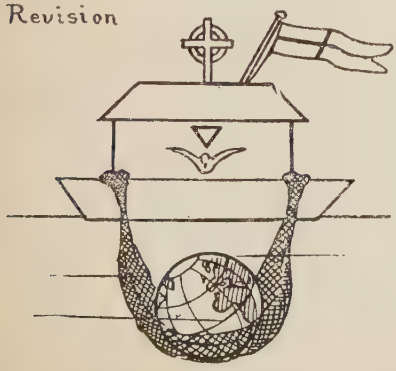


CHART.—The Ark of Christ's Church, with a Net —the work and mission of the Church to "catch men."

FOURTH TERM

LESSON I—The Summary of the Creed

SET QUESTIONS

1. What dost thou chiefly learn in these articles of thy belief?
   First—I learn to believe in God the Father, Who hath made me and the world. Secondly—In God the Son, Who hath redeemed me and all mankind. Thirdly—in God the Holy Ghost, Who sanctifieth me and all the elect people of God.
2. What is redemption?
   Redemption is the work of our Lord Jesus Christ in making us free from the bondage of sin.
3. Who are the elect people of God?
   The elect people of God are those who are set apart for God in Holy Baptism as members of His Church.
4. Do you believe in three Gods?
   No; I believe in one God, the Blessed Trinity.
5. What do you mean by the Trinity in Unity?
   I mean that there are Three Persons in one God, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

SUNDAY-SCHOOL LESSON

i. THE answer in the Catechism tells us what the chief things are which we learn from the Creed, viz., the being and work of God. Many heathen could say, "I believe in God." Mahommedans and Jews could say, "I believe in One God" (cp. Deut. vi. 4). But Christians alone can say, "I believe in one God in Three Persons." That is, in the "Holy Trinity."

ii. This is a mystery which we believe, but we cannot explain it fully or understand it.

NOTE.—"The Catholic Faith is this—that we *worship* one God," etc., not "that we understand."

In time past people tried to put human explanations to this doctrine, and hence arose many heresies, in opposition to which the Nicene and Athanasian Creeds were composed.

iii. The word "Person" is not a perfect expression, but it is the best we have. "*Power*" perhaps represents to-day what we mean. It is quite wrong to say "Three *People* in One God."

iv. **Illustrations.**—(1) S. Patrick and the shamrock leaf. (2) A stained-glass window ("three colours, but one light." Or (3) *myself*, body, mind, and spirit. "I feel tired" means my body is tired, for my body is I. "I feel better for reading this book" means my *mind* is better, for my mind is I. "I am happier now," when absolution is pronounced, means my soul is happier for my soul is I. Yet not three "I's," but one "I."

v. We believe this doctrine, because the Church teaches it, for our Lord showed us its Truth in the New Testament. E.g., when He gave us the baptismal formula; when the Three Persons were together at our Lord's Baptism; in addition He speaks often of the Father, and the Holy Spirit.

vi. NOTE.—God's Work is One; all Three Persons take part in it. It is not right to say One Person alone does one part, and Another another part.

vii. What are the three chief parts of God's work? Creating, Redeeming, and Sanctifying.

We think of the Father as the chief Person in Creating, but the Son and the Holy Spirit also take part (S. John i. 1–3; Gen. i. 2).

The Son as the chief Person in Redemption. But the Father and the Holy Spirit also take part (S. John iii. 16; Heb. ix. 14).

The Holy Ghost as the chief Person in Sanctification, but the Father and the Son also take part (Jude 1; Heb. x. 10).

Illustration.—(1) Imagine a switch-board with three switches: One to light lamps, one to heat the electric forge, one to work dynamo. It is the same current, with three powers, lighting, heating, and moving. This will

serve as an illustration of One God working in Three Persons.

(2) What can I put on the black-board which is one and yet represents three? Answer, the figure "3."

INSTRUCTION

The Work of the Trinity

i. *The Father created me.*—God the Father made me and all the world. Not "made me out of nothing," but out of Himself. At first, we and all the world were thoughts in His Mind, and then He made them come outside Himself, so to speak, giving us an existence so that others might know about us too. Cp. a poet who thinks a poem in his mind first, and then speaks or writes it down. This is often called "creating" the poem. Talk about Gen. i. 1 and S. John i.

ii. *The Son redeemed me.*—"Redeem" means "buy back." Cp. slaves being bought back from slavery. Christ redeemed or ransomed us by His life of obedience, even unto the death of the Cross, i.e., He set us all free, to live as God wants us to live, IF WE LIKE. Cp. the phrase, "Whose service is perfect freedom." His Life of obedience opened the gate of everlasting life, but He does not force any one through it. "Are there few that be saved?" Christ said, "Strive to enter" (S. Luke xiii. 23, 24).

iii. *The Holy Ghost sanctifieth me* and all the elect. "Sanctify" means to set apart for a holy purpose. "To make holy" is a good enough answer for Standard I., but we want something better than that.

At Baptism the Holy Spirit sets us apart, chooses us out to serve God, "elects" us for that purpose. Cp. General Election. So He sets us apart for holiness. Then He goes on to work holiness in us, if we will let Him. Cp. "sanctify this water," i.e., set it apart for the "mysterious washing away of sin." Afterwards that water is poured away, not used for any common purpose, such, e.g., as washing hands in.

So the work of the Holy Trinity is Creation, Redemption,

Sanctification. It is God Who performs this work in His Three Persons.

Gospel : S. Matt. xxviii. 19

CHART.—The Equilateral Triangle, which represents the Trinity. In each corner a symbol representing the work of each of the Three Persons. The Name of God in the centre.

LESSON II—The First Commandment

SET QUESTIONS

1. You said that your godparents and godmothers did promise for you that you should keep God's Commandments. Tell me how many there be.
   Ten.
2. Which be they?
   The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.
3. What is the first commandment?
   Thou shalt have none other gods but Me.
4. How does the "duty towards God" explain the first commandment?
   My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength.
5. When did our Lord explain the Ten Commandments for Christians?
   Our Lord explained the Ten Commandments for Christians in the Sermon on the Mount.
6. What does the first commandment forbid?
   The first commandment forbids me to put myself or any other person or thing before God.

SUNDAY-SCHOOL LESSON

i. REMIND the children of the *third* baptismal promise. We promised *obedience*. The Ten Commandments are like the printed rules which hang on the school-wall, although the children know their tenor beforehand. They teach us our DUTY, i.e., that we "owe" to God and man. (Not only, note, to our neighbour, but to God as well.) They come in the Catechism after the Creed, because right doing can only come after right believing. They were given on Sinai (give details), to the Jewish Church. They are chiefly negative—"Thou shalt not"—but they imply positive regulations, of course. They are explained for

Christians by Christ in the Sermon on the Mount (S. Matt. v. 17)—"I am come . . . to fulfil," i.e., Christ came to make the same commandments more full of meaning (cp. an outline map filled up). So we must keep them in the spirit as well as the letter. Cp. one who had kept the letter without the spirit in S. Matt. xix. 20.

The commandments i.-iv. teach us our duty to God. Nos. v.-x. teach us our duty to our neighbour.

ii. *The Introduction.*—"*I am the Lord thy God which brought thee,*" etc.—By these words God bade the Jews remember what He did for them, and asked them, "Now do this for Me." So Christ appeals to His members.

iii. *The First Commandment* teaches us the *Duty of Religion.*—Religion means living the whole life as belonging to God. Our religion is not a thing to be ashamed of. If we are ever ashamed of it, that is cowardice, e.g., if we ever give up our prayers, our church-going, Bible, Sunday-school, or join in anything wrong for fear of being laughed at.

It forbids any neglect of God, or any living without thinking of Him. The question to ask about this commandment is, "Have I put anything before God?"

In the Communion Service we say the "Kyries," implying that we have broken the commandments often. The following are illustrations of the ways in which the First Commandment is broken: a miser worshipping money, a drunkard his drink, a selfish man his own pleasures, a boy or girl preferring sloth or temper to industry and gentleness. Cp. the sentence, "Mr. Brown makes politics his religion."

iv. *Our Duty is to "Believe, Fear, and Love God."*—(*a*) *Belief.* All actions are based on belief of some kind (cp. miner prospecting for gold). We ought to believe in God, i.e., trust to Him, and make Him our motive. Adam and Eve believed Satan rather than God (Gen. iii. 3–5). (*b*) *Fear.* This does not mean "terror," though the Jews at first "feared" God in this way. But cp. Gen. xxxix. 9: Joseph said, "How can I do this great wickedness?"—that was proper fear; really, it is reverence, or honour. S. Peter feared the Jews rather than God at our Lord's

trial; so also did Pilate. (*c*) *Love.* All know what love is. We should love God because of His gifts—nature, happiness, eternal life. Judas loved money rather than God. See also Gehazi (2 Kings v. 20). These people treated something else as they should only have treated God. So we are in danger of breaking this commandment if we begin to treat anything (believing, fearing, or loving it) as we ought only to treat God.

INSTRUCTION

The First Commandment

1. *Introduction.*—The Ten Commandments warn us against what is wrong. They tell us the chief ways of doing, saying, thinking what is wrong. "If Thou wilt enter into life, keep the commandments" (S. Matt. xix. 17). God gave them to the Israelites at Sinai, after the crossing of the Red Sea; so we learn them after Baptism. Christ gave them a deeper meaning, for He has greater claims on us, having delivered us from a worse bondage than Pharaoh's. They have an underlying spirit as well as the outward letter. They have a positive meaning as well as a negative.

Why should we keep them? Out of fear? No, out of love. Where should we keep them? In our hearts. "Write all these in our hearts." Cp. the difference between outward obedience and obedience of the heart. The people who obey the law most strictly are *convicts.* That is not the sort of obedience for us. A Christian must not only avoid what is wrong, but do what is right.

2. *The First Commandment teaches me to put God first.*—Because He is so good to me, and because I trust Him, and because He is perfect. It forbids me to treat any one else as God.

Illustration.—A boy in a shop; master leaves him in charge. The master's son comes in and sends the boy on an errand. The master, on his return, says, "Remember you have no master but me."

So we are not to treat any one else as God, in love, or fear, or belief. In belief, e.g., when some one tempts us,

saying, "No one will know." In fear, when some one laughs at us for being "pious." In love, when some other "pleasure" attracts us, and we are tempted to think religion troublesome.

iii. *I must be a Faithful Child of God* ("with all thy heart, soul," etc).—This is best done by remembering that we belong to God, and trying to make all our lives obedient to Him, when at work, play, school, or games. If an earthly father lives far away, his child does not love him. Therefore think of God constantly, bring Him near in thought, and always ask His help.

Cp. David and the lion (1 Sam. xvii. 37), Abraham's servant at the well (Gen. xxiv. 12), Nehemiah at court (Neh. ii. 4).

See then: this commandment teaches us the duty of true religion. Religion means not only church-going, though that is part of it, but living the whole life towards God. Like the sunflower turning to the sun.

Gospel: S. Luke xix. 16

Homily.—"God loves His child." Answer, "His child loves God."

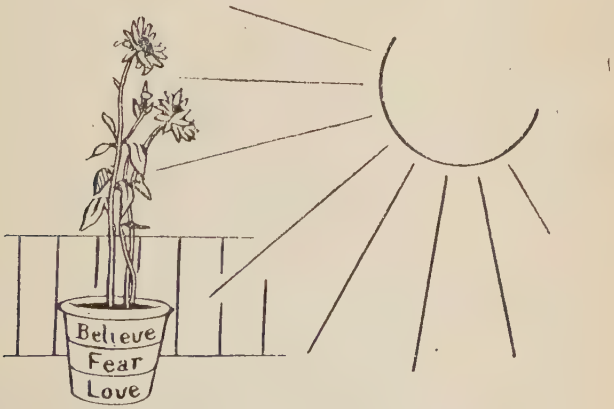


CHART.—"Religion." Sunflower and Sun. In pot or garden, protected by three divisions—Believe, Fear, Love.

[*ALTERNATIVE CHART.—See page* 383.

LESSON III—The Second Commandment

SET QUESTIONS

1. What is the second commandment ?
   Thou shalt not make to thyself any graven image, etc.
2. How does the "duty towards God" explain the second commandment ?
   My duty towards God is . . . to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
3. What is worship ?
   Worship is paying the honour due to God.
4. When should we worship God ?
   We should worship God every day privately, and at set times publicly.

SUNDAY-SCHOOL LESSON

i. The first commandment taught us the duty of *Religion* ; the second teaches us the duty of *Worship*, i.e., the *way* to express our religion.

Note.—*Phrases which need explanation.* (1) "*Likeness*" and "*graven image.*" (2) "*Make to thyself.*" This does not mean that we are forbidden to make any images or statues (as the old Puritans thought). A crucifix or a picture of Christ is a beautiful and proper thing. But it means "make to thyself *for purposes of worship,*" i.e., as a God (cp. Acts xvii. 29, Judges xviii.). (3) "*Jealous God.*" Jealousy in human beings comes from self-love. Jealousy in God comes from His love to us. He cannot bear to see us fall from our love to Him, or our service to Him, because He knows that any other object of our love or service is unworthy. (4) "*Visit the sins.*" A drunkard often has delicate children in consequence of his sin. A man who goes to prison for a crime brings dishonour on his own children. So the consequences of

sin do fall on others besides ourselves. No man can sin to himself. This should make us keep from sin. Perhaps we should say nowadays that "*a man* visits his sins upon his children," because that is the great law of life.

ii. *The Second Commandment forbids Idolatry.*—What is that? (1) Worshipping something in place of God; (2) having wrong ideas about God. What idols do we read of in the Bible? The Golden Calf (Ps. cvi. 20), Dagon, Diana, etc. Why do people worship idols? (e.g., in India there are thousands of idols). Because it is easier to worship what you can see than what you cannot see. Why is it wrong? Because it is worshipping something God has made, instead of Him. God is much greater than anything He has made. But *we* are not in danger of worshipping an idol of this sort. Yet we may break this commandment in the second way, i.e., by having wrong ideas about God. Take, for instance, the common idea, "God is so merciful, He won't punish anybody. We shall all be saved at last." This wrong idea leads to people thinking: "Very well. Then I can live as I like." It puts aside the justice of God. Or, again, "God is indifferent; He does not care what happens to us. That is why disease, pain, sorrow, or catastrophes occur." This idea puts aside the fact of the Incarnation.

iii. *The Second Commandment teaches Worship*, i.e., paying the honour due to God.—There are two parts of worship: worship of body as well as of spirit (S. John iv. 24; 1 Cor. vi. 20). There are two *kinds* of worship, public and private. So that forgetting private prayers or omitting church-going is breaking this commandment.

Illustrations of the attitude of the body in worship.—Christ in Gethsemane (S. Matt. xxvi. 29); the angels (Rev. vii. 11; Daniel vi. 10), S. Peter (Acts ix. 40). See our Lord's own words about private worship (S. Matt. vi. 6). One way of showing honour to God with our bodies is by *kneeling*. The first instance of kneeling in the Bible, 1 Kings viii. 54. There are three characteristics of worship: *Thanks* (especially by means of the Holy Communion), *trust* (exemplified by the Creed), *prayer*. That is the reason for the Catechism's explanation "to

worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him."

We must worship, not as we like, but as God orders.

Illustration.—A man who made up his own worship, and led people to sin (1 Kings xii. 26, especially 33).

INSTRUCTION

The Duty of Worship

i. *The Second Commandment teaches us the Duty of Worship.*—Worship is giving God the honour due to Him. People break this commandment: (1) the heathen, by having idols; (2) others by having wrong *ideas* (cp. Greek ἰδεα), false notions about God in the mind, which are quite as bad as false images of Him in temples (e.g., the false ideas that God is very strict: therefore it is wrong to go to a theatre, wrong to be happy on Sunday; He punishes such sinners with hell! Or "God is all-merciful," or "God is indifferent").

ii. *Why should we worship God?*—See Ps. clv.: "Let us worship and fall down and kneel before the Lord, *because He is our Maker.* Ps. clix. 9, *Because He is holy.* We admire greatness in any man, whether brave, learned, or holy, e.g., Gladstone, Gordon. God's greatness is His holiness. Therefore, if we think of God's greatness and our littleness, we shall want to worship Him. On entering church we should kneel down because we recognise this. Describe the worship of Heaven (Is. vi. 2–4). How dare we worship carelessly?

iii. *When should we Worship?*—Every day privately, and at set times publicly. God willed the Israelites to appear before Him three times a year; there were double sacrifices every Sabbath. Our set times are the Christian Feasts and the weekly services of the Holy Communion (e.g., Christ went to the Passover, though He knew the danger; Daniel knelt at his usual time and place—he did not say his prayers hidden or without kneeling for fear of ridicule or danger).

iv. *How should we Worship?*—With our whole being, body, mind, and spirit, because all came from Him.

And we must not choose our own way, for He has appointed ways for us. E.g. (*a*) with our bodies, kneeling straight, tongue and hands quiet, uncovered heads for boys. The story of Moses shows that God cares what we do with our hands in prayer (Exod. xvii. 11, 12). (*b*) In spirit. Parts of the service we can join in spirit. Some people's way is to "stay at home and pray." God's way is (Heb. x. 25) "not forsaking the assembly of ourselves together." Cp. Samuel and Saul, God's danger-signals against ways of worshipping which are not His (1 Sam. xiii. 12, xv. 22).

Gospel : S. John xiv. 19-24

Illustration from the book, "Father and Son." Gosse tried once worshipping a chair, because his father told him that God hated idolaters, and would destroy them. The father in so saying was breaking the commandment himself. See i. (2) above.

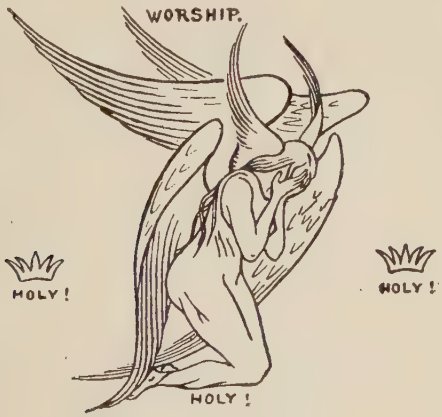


CHART.—An Angel with six wings.
With twain he covered his face—Mind-worship : no false ideas.
With twain he covered his feet—Body-worship : kneel.
With twain he did fly—Spirit-worship : life active for God.
Head to be bowed forward on hands.

LESSON IV—The Third Commandment

SET QUESTIONS

1. What is the third commandment ?
   "Thou shalt not take the name," etc.
2. How does the "duty towards God" explain the third commandment ?
   My duty towards God is . . . to honour His Holy Name and His Word.
3. How do people break this commandment ?
   People break this commandment by saying bad words, by using God's Name without thinking of Him, and by being careless in their prayers or in church.
4. How can we keep this commandment ?
   We can keep this commandment by showing reverence to His Name, His Word, His House, and His Religion.

SUNDAY-SCHOOL LESSON

EXPLAIN (1) "*in vain,*" i.e., uselessly, lightly, carelessly.

Illustration.—Story of the boy who called "Wolf! wolf!" (2) "*Hold him guiltless,*" i.e., reckon him guilty. A very strong expression.

i. *The Third Commandment forbids Perjury*, i.e., swearing a lie, a thing only too frequent in police-courts. To swear is to call God to witness that you are speaking truth. To lie after swearing the oath is calling God to witness your lie—an awful sin.

NOTE.—To take an oath in court of law is right. Cp. Christ before Caiaphas (S. Matt. xxvi. 63).

ii. *It forbids Swearing*, i.e., taking the name of God on lips intemperately or carelessly. The sin of swearing is most likely when at play or angry. Cp. Herod's oath (S. Mark vi. 23); and Jezebel's (1 Kings xix. 2). Most boys do it because others do it. Take example from Joseph of Arimathea: courage to stand alone.

iii. *It forbids Lying.*—A deaf-and-dumb boy drew a crooked line between two dots to represent a lie. For truth, he drew a straight line.

iv. *It forbids Unnecessary Swearing*, blasphemy, bad words, irreverence. Note the following instances of perjury in the Bible: Naboth (1 Kings xxi. 10), of lying and swearing through carelessness: Herod on his birthday (S. Mark vi. 23). Lying and swearing through fear: S. Peter's denial (S. Mark xiv. 71). If tempted, remember the awful warning—the Lord will "not hold him guiltless." Even idle words are to be judged (S. Matt. xii. 36). Pray for control of tongue.

v. *It teaches Reverence.*—(*a*) *In word*, speaking quietly of solemn things. "Heaven," said a child, "is a place where people speak quietly." (*b*) *In deed*, behaving well in church. It teaches truthfulness, also, especially in keeping promises—the Christian man's oath.

vi. "*God's Holy Name.*"—Your name means yourself. God's Name is very holy; It means all that He really is. Cp. "Hallowed be Thy Name." Gabriel was sent to reveal the Name of *Jesus* to the Blessed Virgin Mary. Cp. also the baptismal formula: "In the Name of the Father," etc.

So we may often break this commandment by careless praying. But God is very patient, if He sees us trying to be reverent. Therefore try to remember God's presence. Honour God's Name by saying it carefully. Cp. the Jews' way of never saying the actual name of God (JHVH), but always in reading the Old Testament substituting for it the name "LORD."

"Words that are holy
Should be said slowly."

We must honour all that is connected with God. His Book, His House, His Religion. Read His Book zealously. Behave well in church. Honour Him by our conduct. "Herein is My Father glorified" (i.e., honoured), "that ye bear much fruit" (S. John xv. 8).

Illustration.—Why do we not christen babies "Jesus"? Because it is too holy a Name!

INSTRUCTION

Reverence

i. *What is Reverence?*—The Catechism explains the third commandment by "to honour God's Holy Name and His Word." Reverence means honouring whatever is concerned with God, i.e., treating it as a holy thing.

Cp. Charles I.'s Prayer Book at Wootton, how carefully guarded; the Queen's letter, how treasured. We call "Victoria" an honoured name. So all God's things are to be deeply respected.

Cp. Uzzah and the Ark (2 Sam. vi. 6). Punishment for irreverence.

Why should we reverence the things of God? Because His Name is on them.

Cp. my book with my name written in it. If I lend it you, and you spoil my book, that is bad manners to *me*, because my name is inside. If you treat God's things lightly, you insult Him, because His Name is on them.

ii. *Some Things belonging to God.*—His Name, House, Altar, Religion, Book. (*a*) *God's Name.* We must not take it on our lips, except very seriously. Especially when swearing an oath in court of law. (Cp. the woman of Devizes, struck dead for perjury.) Nor must we swear or use bad language. Some people think it clever to use foul language; others only use it when angry or excited. God says, "I will not hold him guiltless." In fact for every idle word we are to give account. How quick our tongues are to speak idle words! "Set a watch, O Lord, upon my mouth, and keep the door of my lips." Cp. Jews' usage with Name "Jehovah."

(*b*) *God's Word.* I.e., first, the Bible; second, God's message preached through the Church. We are not to make fun of the Bible, nor treat it like a common book. Suppose you were in a strange land, and wanted to find a way out. If you had a map, would you not prize it? So let us treat God's Book.

Illustration.—Why we *stand* for the reading of the Gospel.

(*c*) *God's House.* Remember how Christ cleansed the

Temple twice. Behave well in Church. Speak low, sing earnestly, bow at the name of Jesus, reverence the Altar. When going into a strange Church, pray before looking round.

Gospel : S. Matt. v. 33-37

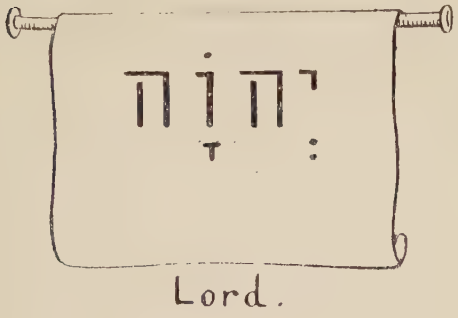


CHART.—The Name of God as written in Hebrew (on the top of a scroll). Speak of the Jews' reverence for their Bibles.

LESSON V—The Fourth Commandment

SET QUESTIONS

1. What is the fourth commandment?
   Remember that thou keep holy, etc.
2. How does the "duty towards God" explain the fourth commandment?
   My duty towards God is . . . to serve Him truly all the days of my life.
3. What is the rule which this commandment teaches?
   The rule which this commandment teaches is that one day in seven is God's day, not ours, and is intended for worship and for rest.
4. Why do we keep the first day of the week holy?
   We keep Sunday holy because on the first day of the week Christ rose from the dead, and the Holy Spirit came down on the Church.

SUNDAY-SCHOOL LESSON

THE fourth commandment teaches us the care of our *time*. Time is given us for worship, work, and rest. The fourth commandment is, apparently, much older than the others. Notice it begins with "*Remember*." Think of the seven days in a week—one of them a holy day. The number 7 is a sacred number all the world over. No one knows how or when the week was first made up of seven days (Gen. i.).

i. *The Jewish Sabbath.*—Sabbath means "rest." One day in seven was to be set apart for worship and rest. Why? (1) Because God rested on the seventh day, so it was to be a day of REST. Also, it was to be a HOLY day, because it was *God* Who so rested. (2) It was to be a memorial day of deliverance, and therefore a day of worship (Deut. v. 15). Hence the Jews offered two lambs on the Sabbath (Numb. xxviii. 9). The shewbread was removed then, and *no unnecessary work was to be done.*

But the Jews in our Lord's day had made it a miserable day, not holy. They accused Him of breaking it. He corrected them (S. Mark ii. 27, iii. 4; S. Luke xiv. 5). (It was considered wrong to pick corn, or carry water, or tread on grass with nailed shoes.) As a day of rest, Christ fulfilled it when He rested on the Sabbath in the grave.

ii. *The Christian Sunday* was gradually adopted by the Church in place of the Sabbath, because it was the Day of the Resurrection. From the time of Justin Martyr, A.D. 150, it was always observed by the Holy Communion. It is called in the New Testament the "First day of the week," and the "Lord's Day" (Acts xx. 7; Rev. i. 10). As the Israelites kept the seventh day in remembrance of their deliverance from Egypt, so Christians keep Sunday in remembrance of their deliverance from sin and death.

iii. *How to keep the Commandment.*—Say "It is not my day, but God's." Cp. a working man saying of something he wants to do, "I'll do it not in my employer's time, but in my own time." So it is to be kept by meeting for public worship, especially Holy Communion (Acts xx. 7). No work should be done on that day except necessary work, or works of kindness. Spare others on the Lord's day, never spend money on that day without good cause, and remember that with regard to the Holy Communion, it is the "Lord's service for the Lord's people on the Lord's day." I.e., we ought to attend the Holy Communion, to hear the Scriptures read, to pray, and make our offerings (1 Cor. x. 16, xvi. 2; Heb. x. 25).

iv. *How to "rest" on the Lord's Day.*—Is it wrong to play? *Rest* means not doing *nothing*, but taking *refreshment* for the work of the next week. Hence any means of refreshing mind and body are right, which do not forget worship, and do not make labour for others. "A Sunday well spent brings a week of content."

v. The Catechism says, "To serve Him truly *all the days of my life*." So this commandment refers not only to Sunday, but all the week as well, i.e., all the days of my life are God's. Therefore, remember Him on holy days, trust Him for help in work, and do your work well and honestly. "Six days shalt thou labour" is as much a part

of the commandment as the rest. Never envy a man who has "nothing to do."

Any bad, dishonest, lazy work breaks this commandment.

INSTRUCTION

All the Days of my Life

i. *This Commandment tells us to make the best use of our Time.*—When it forbids us to work on one day, it expects us to work on the other six. So we are reminded that all our time belongs to God and He arranges our time-table. Our time is divided into three parts, for work, worship, and rest.

ii. *Work.*—We have six days every week to work in. "My duty is to serve," etc. The true service of God includes work as well as worship. Our daily work must be done as for Him. He gave work to Adam and Eve. In Heaven also "His servants shall serve Him." He means us all to do work. Labour is an honour. Only idlers and tramps do *no* work. God's law is "six days shalt thou work."

iii. *Worship.*—One day in seven is God's. We call it Sunday. On that day our first duty is to give to God the honour due to Him. This we do by meeting together at His House, and taking part in the Lord's own Service, the Holy Communion. (Cp. Acts xx. 7.) If we cannot attend all the services, we ought to choose that. Why? Because it is the Lord's own institution; other services are of man's making. In Acts xx. the Christians came together to break bread, not primarily to hear S. Paul preach.

The Christian will divide up his time on Sunday, never forgetting to give God His share. No work is to be done on Sunday that could be done at other times. If work has to be done, then remember God in it.

Add also our duty as churchmen on the holy days and days of obligation.

iv. *Rest.*—Besides worship, Sunday is a day for rest. Yes, after the work of the week, it is a holiday in which we refresh ourselves and get ready for another six days'

work. Our rest may be of different kinds. To walk (Christ went for a walk on the Sabbath day, S. Mark ii. 23), read, play a game, *anything, provided it does not disturb others nor cause others extra work.* But it must never encroach upon the time given to worship. Give God His share of the day first. Do not leave it till the "fag-end of the day."

Gospel : S. Mark iii. 1-5

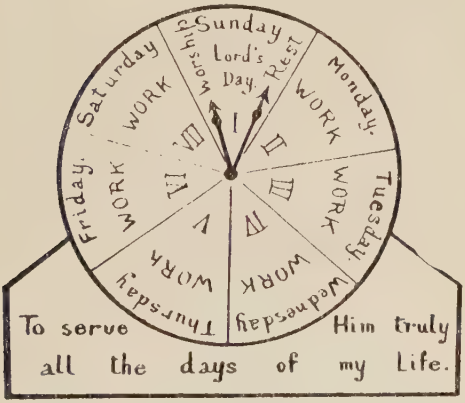


CHART.—A Clock Face, divided into Seven Days.

LESSON VI—Our Duty to God

SET QUESTIONS

1. What is your first duty to God ?
   My first duty to God is to believe in Him willingly through all my life.
2. What is your second duty to God ?
   My second duty to God is to *worship* Him with body, soul, and spirit.
3. What is your third duty to God ?
   My third duty to God is to *reverence* Him for His majesty and holiness.
4. What is your fourth duty to God ?
   My fourth duty to God is to *serve* Him truly on six days of work and one of rest.
5. What is your whole duty to God ?
   My whole duty is to *love* Him with my whole heart.

SUNDAY-SCHOOL LESSON

Ask the Catechism explanation of the first four commandments.

Note.—This portion was composed by Goodrich, Bishop of Ely (circ. 1540), who had two tablets put up on the wall of his palace with this " duty " carved on them, because he wished his name to be associated with them above all else.

The commandments are for Christians, remember. Christ said He came not to destroy, but to fulfil them. See what Moses commanded the Jews to do with theirs (Deut. vi. 7). This verse means that they were to show by their lives how they kept them ; Deut. vi. 8 means that they must let every one *see* that they were not ashamed of them. Cp. " phylacteries " worn in our Lord's time.

Our Lord told us we were to keep the commandments as God had taught the Israelites. See S. Matt. xxii. 34–39. (Explain the incident.)

Why should we obey the commandments? Because we believe in God. That is why the Decalogue comes immediately after the Creed in the Catechism. "Believe and Do." The first four commandments tell us of our *Duty to God.*

Love.
1. *Religion.*—Cp. Abraham leaving his country, sacrificing his son, *all his life* obeying God.
2. *Worship.*—Cp. Isaiah vi. 2–4, with body, soul, and spirit.
3. *Reverence.*—Christ cleansing the Temple (S. Matt. xxi. 13), Elijah on Horeb (1 Kings xix. 13), S. Peter (Luke v. 8) at draught of fishes. God's majesty demands reverence.
4. *Time.*—Cp. Balaam, who thought he could obey God in sacred things, and do what he liked in secular (Numb. xxii.).

Illustrate by showing how we do these four things towards the king.

1. *Religion.*—We try to be good citizens *all our lives,* for England.

2. *Worship.*—If we see the king, we honour him with our body; away from him we think well of him. Cp. National Anthem—how sung.

3. *Reverence.*—In the king's palace we are filled with reverence, respect; we take care to behave properly.

4. *Time.*—We are not the king's subjects once a week, but all our lives. Imagine a soldier pretending he only fought for the king on Mondays.

By these four things we show our love. No protestations are any good. "If ye love Me, keep My commandments."

Note.—Love to God is not a matter of feeling. Obey!—that is love.

INSTRUCTION

Our Love for God

1. *The Lawyer's Question.*—One day when Christ was teaching, the Pharisees sent a lawyer to Him to see whether

he could catch Him tripping. "Master, which is the great commandment?" And Jesus said, "Thou shalt love . . . with all thy heart, soul, and mind. This is the first and great commandment." He did not mean that it was more important than the other commandments, but that it summed up or contained the first four commandments. For if we love God, we shall live for Him, worship Him, reverence Him, and serve Him.

Show a phylactery to the children if possible.

ii. *Why should we love God?*—Because He made us, first of all. He placed us in this world, He gave us health and happiness, He put round us this beautiful world, with just the things we need to help us to do His work. Secondly, because He loves us. Ah, what a love He has for us! He sent His Son to give us eternal happiness, to show us the way to Heaven, to die for us. Is it not wonderful that the great God Who made the universe should bend down to each of us? We should be pleased if the king honoured us. But God is more than an earthly king. If He can look from Heaven and watch over us, and care for us, how we ought to love Him in return!

iii. *Do we love God?*—Oh, it is easy to say so with our lips. But you may think it is hard to tell whether we do or not. We love father, mother, friends—but God? Do we find it hard to love Someone whom we have never seen? Well, Christ knew we should find it hard to prove in our minds whether we had the true love for God that we feel we ought to have, so He gave us a way by which we could be certain. He said, "If ye love Me, keep My commandments." Sometimes you see a child clinging to his mother, saying, "I do love you." But if that child is disobedient, it is as if those words were lies. The best way to show mother we love her, is by doing what she asks us. And so the way we can show that we love God is by keeping His commandments (1 John v. 3). Obey Him when we hear His messages through our teachers, parents, Bible, Church. Reverence Him by going to His House, using His Name with respect. Serve Him by our lives at school, at work, at play, and in church on Sundays. That is the meaning of being a Christian.

Gospel: S. Matt. xxii. 35-38

Homily.—Here is a curiosity extracted from a MS. commonplace book of the time of James I., in the Library of Sion College:

Q. Wherein doth principally consist the love of God?

A. In one word God is to be worshipped, *videlicet*:—

AMORE *Summo*, with all the love,
MORE *Vero*, in the right manner.
ORE *Fideli*, with faithful mouth.
RE *Omni*, with all the affections.

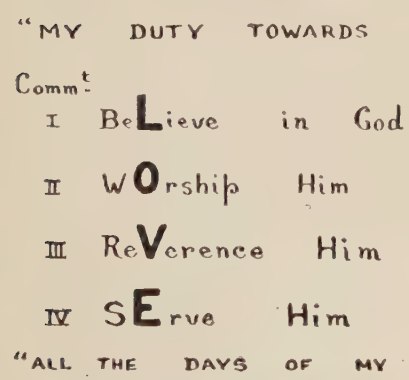


CHART.—Begin with the word "Love," and add the rest of the words explanatory of each commandment.

LESSON VII—Public Worship

SET QUESTIONS

1. What is public worship?
   Public worship is the united act of all Christians met together to pay to God the honour due to Him.
2. How often ought the parish to worship God in church?
   The parish ought to worship God in church twice every day, morning and evening.
3. What are the four parts of public worship?
   The four parts of public worship are Praise, Learning, Thanksgiving, and Prayer.
4. How do we prepare for the worship of God?
   We prepare for the worship of God by confessing our sins, for we cannot worship God properly without repentance.

SUNDAY-SCHOOL LESSON

THE first four commandments having told us of our duty, we pass on to learn something of the public worship of God. See Psalms lxxxiv., lxiv., and cxli. 2. Worship is the way we draw near to God, and put ourselves *into touch* with God.

Illustration.—Drawing near to a man by letter, visit, or telephone.

There are two kinds of worship, public and private.

Illustration.—The Book of *Common* (i.e. public) Prayer. Cp. a common.

Both kinds of worship are to be used every day.

i. *What was the Daily Worship in the Jewish Church?*—The Temple was open every day. The priests and Levites were on duty (cp. Zacharias, S. Luke i.). Daily sacrifices were offered at 9 a.m. and 3 p.m. (Exod. xxix. 38, 39). There were three great feasts every year—Passover, Pentecost, and Tabernacles (Exod. xxiii. 17). David loved to go. So did our Lord (S. Luke ii. 41). Good King Hezekiah reopened the Temple (2 Chron. xxix. 3).

ii. *What is the Daily Worship in the Christian Church?*—At first the disciples worshipped in the Temple (S. Luke xxiv. 53; Acts ii. 46, iii. 1). The sacrifices were understood now by the Christians. They pointed to the Cross. But soon the Temple was destroyed. The Christians worshipped in private houses. By and by churches were built. The service of earliest times was the Holy Communion. Later on monasteries and religious houses had seven services a day: Matins, Lauds, Prime, Terce, Sext, Nones, Vespers, and Compline. In England there were many service books, the chief being the Missal, Brevier, Manual, and Pontifical. When Edward VI. was made king, 1549, the first Prayer Book was issued. The old services were revised: (1) English was used instead of Latin, (2) the services were condensed to get them into one book and to give every one the chance of attending. The Holy Communion was put in the centre, because it is the chief service. Cp. first-class carriages placed in centre of the train.

Matins, Evensong, and Litany were put in the front part, because these were the other services chiefly used.

iii. *What is Daily Worship now?*—See the title for Morning and Evening Prayer—"daily throughout the year." See rubric concerning the service—a bell is to be tolled to remind the parish. Why do we have daily services? Because all life is given us to prepare for God, not Sunday only.

Ignorant people sometimes ask, "What good does it do to have daily services?" Suppose a heathen visitor found our churches closed six days out of seven, he would think God is only a Sunday God. The world's concerns are not to be the first and last things to fill our thoughts each day, but the Eternal Father and the Eternal Home. "Seek ye first" (S. Matt. vi. 33).

But in addition there is a reward given for daily service, for so we keep in touch with God. Cp. Simeon and Anna, who came to the daily services—they saw the Christ. Those who come to daily service pray for those who cannot come. (S. Matt. xviii. 20.) Cp. the Prayer of S. Chrysostom, "*when two or three* are gathered together."

iv. *The Four Parts of Worship* are Praise, Learning, Thanksgiving, and Prayer. See the Exhortation at Morning Prayer. Confession, however, precedes these, because we cannot expect God to hear us unless we are repentant.

Let the teachers draw a simple chart and point out that all worship is centred in the Holy Communion, and that Confession is the *door* to worship.

INSTRUCTION

The Worship of God

i. *Worship must be Public.*—In the Jewish Church God told the men that they were to assemble three times a year at the Temple (Exod. xxiii. 17, cp. Elkanah, 1 Sam i.; S. Paul, Acts xxiv. 11). This was sometimes a difficult thing, but they came from far and wide to obey Him. Also in our Lord's time they worshipped in other places as well, e.g., synagogues. Our Lord went to the Temple often, though He also worshipped God in private, e.g., on the mountain by night (S. Luke vi. 12). Heb. x. 25 tells us not to forsake the assembling of ourselves together. So the New Testament teaches us the duty of public worship. It is true we must worship God at home, in

private, as well, but we must not say, "Then there is no need for me to come to church?" For we worship in public (1) to bear witness that we believe in God, i.e., to show the world, (2) because we are a society, and we cannot worship God alone, any more than one soldier could go on parade alone. Imagine a parade before the King of one soldier at a time!

ii. *Worship must be Daily.*—In Is. lxvi. 23 there is a remarkable prophecy that the whole world shall some day worship God "from one Sabbath to another," i.e., daily. In old days there were two sacrifices a day in the Temple. "At evening and morning and at noonday will I pray" (Ps. lv. 17). In the old Church of England there was a service every three hours. Now every morning and evening a bell rings, as a sign that the priest is coming to worship, calling the people together. Many do not care; but the parish ought to worship. If only a few can come, they stand for the rest, as when Moses took the seventy elders with him to ascend Sinai. Remember the title of Morning and Evening Prayer. Life is meant to prepare for Heaven, and it is not the priest only who is tempted and tried. Try to come when you can to the daily offices.

iii. *Worship must begin with Confession*—i.e., we must cleanse our hearts first. What would you think of a man who had fought against the king pretending to cheer him? So if our hearts are full of evil and unrepented sin, we cannot worship God. So whether in public or private worship, we must begin by confessing our sins. Note that Morning and Evening Prayer, the Litany, and the Holy Communion Services all begin with forms of confession. We do not think much of sin perhaps; but see what Christ thought of it—He died for it.

Gospel: S. Luke ii. 25 ff.

Homily.—What nice bells we have? Yes, and they sing a beautiful song—"Come to pray." All the church is full of teaching: the porch to remind us of Him who is the Door, our Refuge and Strength; the Font, of our

need of cleansing; the Altar, that the remembrance of Him may not leave us. All tell of a Father's love and a Saviour's grace.

NOTE.—The Lord's Prayer with the Doxology is said as an act of praise; but when without the Doxology, as an act of prayer.

Illustration.—The Mahommedans set a wonderful example of praying. At the call of prayer, wherever they are, they say their prayers.

CHART.—A simple diagram of Matins or Evensong. "What mean ye by this service?" Offer daily praise and prayer in union with the Sacrifice of Jesus Christ. There is method in our daily offices—golden steps to golden throne. We come expecting to find Christ.

LESSON VIII—Public Worship

SET QUESTIONS

1. What is the chief act of public worship ?
   The Holy Communion is the chief act of public worship, for all the other services are founded upon the Holy Communion.
2. Through Whom is all worship offered to God ?
   All worship is offered to God through Jesus Christ our Lord.
3. What do we go to church for ?
   We go to church to *give* to God our worship.
4. Why do we use certain attitudes and ceremonies in church ?
   * We use certain attitudes and ceremonies in church because they are the ways by which we worship God with our bodies.
   * *For lower school,* alternative answer—
   "Ceremonies are there
   To guard and declare
   The truths that we share."
5. Need we worship God with our bodies ?
   * Yes; man is body, soul, and spirit, and must worship God with his whole being.
   * *For lower school,* alternative answer—
   "We kneel to pray, we stand to sing,
   For with our bodies we must bring
   Our true devotion to our King."

SUNDAY-SCHOOL LESSON

Revision.—The four parts of public worship. What is the necessary preparation for public worship ? What is the highest act of worship ?

1. *The Holy Communion is the Great Service.*

Illustration.—A ring or brooch, holding a large diamond surrounded by smaller ones. The latter are of little value without the large one. They set it off, they get their brightness by reflection from it. The Holy Communion is like the centre diamond, the other services like the smaller ones, deriving their worth from their association with the Holy Communion.

We can scarcely imagine any one so foolish as to think the small diamonds as good as the big one—yet people act as if they thought the other services were as good as the Holy Communion (e.g., Matins, Litany, Evensong).

The first two are preparatory for the Holy Communion, the last is a thanksgiving for the Holy Communion. (We should realise this better if the services were put in their proper order as originally intended: Matins early in the day, Holy Communion at the chief hour, preceded by Litany, and followed by Evensong.)

Illustration.—Show how the *Nunc Dimittis* is a thanksgiving for "Thy Salvation seen" in the Holy Communion.

ii. *These Subsidiary Services are linked with the Holy Communion*—e.g., by the insertion of the collect for the day (said by the priest standing). The Litany has the *Agnus Dei* for a similar connection.

iii. *Why is the Holy Communion the Chief Service?*—(1) Because Christ Himself instituted it. The others are man-made services. (2) It is *the* service by which we show the Lord's Death, and in which we come nearest to the worship of Heaven. (In the Prayer Book the Holy Communion is the only service where a sermon is ordered. Why? Also, why is the Prayer of S. Chrysostom put in Matins, Evensong, and Litany, and not in Holy Communion?) If unable to be at other services, we ought all to be present at the Holy Communion.

iv. *The Manner of Worship.*—People's manners, whether good or bad, are the way they behave. We must learn the *way* in which to offer worship to God. We are not to worship anyhow, but in an orderly way (cp. the march of soldiers with the march of the unemployed). The way we do things teaches people what we think about the things. So worship is attended by *ceremonies*—acts which help to explain and remind us what we are doing.

NOTE.—A rite means a prescribed service. Ceremonies are acts which accompany it.

The reason we have ceremonies is because we worship God with our bodies as well as our spirits, for the whole person, body, soul, and spirit has been redeemed. Our bodies are important, or Christ would not have needed to suffer in His Body. See Exod. xii. 26; Josh. iv. 6, for instances of the value of ceremony. In daily life we are constantly using ceremony to one another, shaking hands, taking off a hat, wearing our best clothes at a

party; these are signs of friendship, courtesy, and respect. So if it is right to use ceremonies towards our fellow-man, it is right to use ceremonies towards God. They may be little things in themselves, but they mean a great deal. Refer to some ceremonies of worship: (1) hats off (1 Cor. xi. 4, 5, xiv. 29, 40); (2) kneeling in prayer; (3) standing for praise and Creed; (4) bowing at Name; (5) processions, colours, lights.

Notice in the above references that S. Paul set in order the ceremonies connected with the public services in the Corinthian Church. Ceremonies show our honour to God, just as taking hats off at the singing of the National Anthem is a sign that we honour the king. They are therefore signs of reverence. They are God's own design (Exod. iii. 4, 5; Levit. x. 1–7; 2 Chron. xxvii. 15). See two instances of the effect of ceremony: Josh. vi. 20; 2 Chron. v. 13.

INSTRUCTION

Acts of Worship

i. *We must worship God in an Orderly Way.*—In the Old Testament we read that when the Israelites were being taught about their services, they were not to worship God anyhow, but were to do certain acts as well (e.g., Exod. iii. 5). And if we were to go to see our king, we should have to do certain acts of honour as we went in, wear certain clothes, say certain words, and bow at the proper times. If we do this to our earthly king, we certainly ought to do it to our heavenly King. These acts which the Church has provided are called ceremonies, i.e., ways of worshipping God with our bodies. We must not worship anyhow—one man sit, another stand, another kneel—but altogether, in an orderly way. For we must remember that the great God is served in Heaven by the angels with such ceremonies (Rev. iv. 10; Is. vi. 2).

ii. *These Acts are for His Glory.*—Suppose we worshipped God anyhow, and did just what we liked in church, some with hats on, some laughing and talking, people who did not know would say: "The God whom these folks worship cannot be much of a God, or they would not speak to Him like that."

Illustration.—A man who would not take his hat off for the National Anthem had it knocked off.

No; the more reverent our acts of worship are, the more people will think how God ought to be glorified.

Illustration.—Cp. Exod. iii. 5, Moses taking his shoes off. You say, "What difference could it make?" Nothing wrong in shoes; but the act was to remind him how great God was and how to be feared.

The more careful we are to do these acts of worship, the more we shall remember how great God is.

iii. *These Acts teach us Lessons.*—God told the Jews when they did their acts of worship (e.g., at the Passover the sprinkling of the blood, etc.), that their children would ask: "What mean ye?" So to-day at the Passover they do so. In the same way the things we do in church, our ritual ceremonies, mean something. We must try to learn slowly what they mean. Why do we all stand for the Creed? Because we must be prepared to fight and die for it, if necessary. Why do all turn to the east? Because we are One body, looking for One Saviour. Why bow at the Name of Jesus? Let us remember to do these things that we may learn how holy and great God is, and how unworthy and poor we are to worship Him.

Gospel: S. Matt. ii. 10

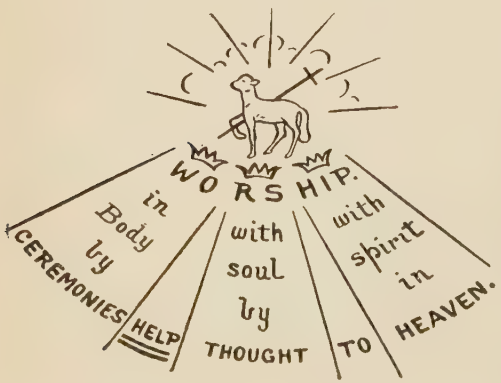


CHART.—Worship of body, soul, and spirit. Each section may be read downwards, beginning with "Worship."

LESSON IX—"Forms" of Worship

SET QUESTIONS

1. Why do we always use the same prayers in public worship?
   We always use the same prayers in public worship because they are composed to suit the wants of various sorts of people.
2. By whom are the prayers offered?
   The prayers are offered by the priest, who says the words, and by the people, who say "Amen."
3. Why do we say the Creed before the prayers?
   We say the Creed before the prayers because "He that cometh to God must believe that He is" (Heb. xi. 6).
4. Why do we *praise* God in public worship?
   We praise God in public worship first, for His glory and holiness, and then for His goodness to us.

SUNDAY-SCHOOL LESSON

REVISION.—Ceremonies, what their purpose and meaning are.

Last time we saw that worship is to be orderly, and therefore accompanied by outward acts. To-day we think of the "forms" of worship.

i. "*Forms" of Worship.*—A "form" is a mould or shape. (Cp. a hare's "form," or a printer's "form," or a form of application.) Some people object to "forms" of prayer, urging that they become cold and external. They say "prayer should be the spontaneous utterance of the heart." The Church, however, has forms—a Prayer Book full of them. Why? When left to invent prayers ourselves, how often they are foolish and incoherent. The practice of *extempore* prayer is of great value when praying privately, but not when many are gathered together. For (1) we have to pray as one man, and so we must agree beforehand about our subject and words. Extempore prayer often means that the others are only listening to the prayer, not praying themselves. How disorderly it would be if we prayed and sang as we liked.

Illustration.—A class saying poetry must say it together.

No one objects to "forms" of praise, i.e., hymns, so there should be no objection to forms of prayer. "Shall we trust the matters of the next world to the chance thoughts of our own minds?" If a man was going to make a speech to the king, as a deputation, would he not agree with those who sent him what he was to say, and would he not prepare his speech beforehand? *We go to church as a body*, and therefore must act *corporately* in prayer.

Illustration.—The cork leg that would not submit to the rules of the body. Use this illustration with care.

(2) We find God has ordained forms of prayer, e.g., in the worship at the Tabernacle and Temple. (Prayer for cleansing from the guilt of an unknown murder, and the Blessing. Deut. xxi. 8; Numb. vi. 24 ff.) Christ showed His approval of forms of prayer by attending the Temple. Note these important words (S. Matt. xviii. 19), for here a blessing is attached to agreeing beforehand about prayer. The Church had forms from the beginning (Acts ii. 42), "THE prayers" (*R.V.*). Christ Himself gave us three forms: the Lord's Prayer, the formulæ of Baptism, and the Consecration at Holy Communion.

(3) Forms of prayer are used to suit the wants of different people, i.e., they are couched in language which can apply to all. Take as *illustration* the Third Collect for Morning Prayer.

ii. *Who says the Prayers?*—Both priest and people. There are two parts in a prayer, the words and the Amen. Note, then, how we work together in public worship. Part is said by the priest alone, part by the people, part all together. The whole forms a united act, "one mind and one mouth" (Rom. xv. 6).

Cp. the making of an engine by many different mechanics.

In olden days it is recorded that the "Amen" sounded like thunder (cp. S. Augustine's "Confessions").

iii. *The Creed is an Act of Worship and Praise*—"declaring what God is and has done."

E.g., saying "You're a good boy," is like a little creed about that boy, it praises him. Cp. the Trisagion as a

creed and act of worship in Heaven (Is. vi. 3). Note the place of the Creed in our services; it is always after the reading of the Bible. Why? Because it sums up what has been learnt in the Lessons. See Rom. x. 17, "Faith cometh by hearing"; Heb. xi. 6, "He that cometh to God [i.e., in prayer] must *believe* that He is."

iv. *What is Praise?*—Any act which comes from our heart without selfishness in honour of God. The Lord's Prayer is sometimes used as an act of praise, viz., when with the Doxology added. Why? Because we offer to God thus the best we have, the prayer which Christ Himself gave us.

Cp. an old soldier showing the king what the king had given him formerly, or a lady bringing out a tea-service which her friend had given her.

So notice that praise comes first and last in our public services.

INSTRUCTION

The Four Parts of Worship

When we come to church, it is as part of the great Body of Christ, the Holy Catholic Church. We are all members, and so have to think of one another, not to act as selfish Christians, as if we were the only ones in church. So we have outward ceremonies, or acts of worship, to do together. And "forms" of prayer and praise, which we all know beforehand, so that we may agree together as to what we shall say to God. We help each other, priest and people, with the words and the Amen, the Responses, etc.

Let us never forget that we come to church for God's sake, first of all. To honour His Name. Those who never go, rob God of His due. We come to do four things: to praise, to learn, to give thanks, and to pray; and, to prepare ourselves for these four acts, we first confess our sins.

i. *Praise.*—This is different from thanksgiving. We praise God for what He is. Praise is unselfish. We do not think of ourselves. It is the highest part of worship, the part the angels join in with us. Just as we express admiration for a beautiful picture, or a view, or a jewel, whether ours or not, so we give God praise, because He is God—Almighty, Holy, and Eternal. We fall down before His

footstool. The Lord's Prayer begins the service of praise in Matins and Evensong. Then the Gloria, the Creed, the Canticles, etc., are other acts of praise.

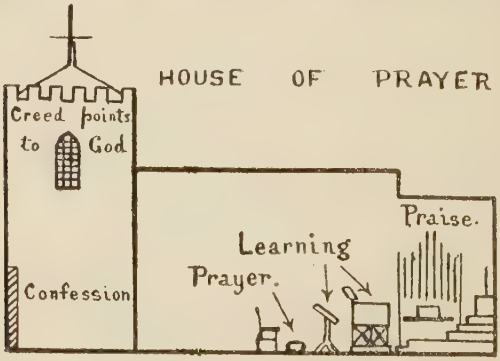
ii. *Thanksgiving.*—This is offered for what God has done for us. We *do* think of ourselves now. What has He done for us? Think of His creation, preservation . . . redemption, the means of grace, etc. We thank God for our earthly life and our heavenly life—for our two birthdays in fact. So in psalms, hymns, and the General Thanksgiving we thank God.

iii. *Learning.*—It is our duty to *learn* about God and our Faith. The more we know, the better able we are to give worship. Our Lord learnt, our Lord taught. Some listened, some refused. We learn by means of "the Lessons, the Epistle, Gospel, and sermon." Children should listen attentively. You are learning also at the Catechism. Children should do their best, take pains to learn. Do not grow up more ignorant than converted heathen. It is wonderful how eager they are to learn.

iv. *Prayer.*—This comes last. We are to think of God first and ourselves last. Put down in your analysis some of the people and some of the things we pray for in public worship.

Gospel : S. Mark i. 21 ff.

CHART.—The House of Prayer.
Door = Confession. Organ = Praise. Pulpit, Lectern, Chairs = Learning. Stool or Kneeler = Prayer. Altar, Eucharist = Thanksgiving. Tower = Creed.



REVISION I

Love of God

i. *I have Duties towards God.*—This is often forgotten. Many people simply think of what their neighbours will say, or what the consequences to themselves will be if they do or do not do their duty. They know that if they murder they will be hanged, if they steal they will be imprisoned. But when they think they can do things without being found out, they do them. What makes the real evil of sin is the insult it offers to God. Think of Joseph (Gen. xxxix. 9). His first thought was "this is a sin against God."

ii. *Why I have Duties to God.*—(1) He made me, so I belong to Him. (2) He redeemed me, by the precious death of Jesus. (3) He called me His own child in Baptism; the Holy Spirit is beginning to sanctify me. (So refer to the summary of the Creed in Lesson I.)

Illustration.—The King of Prussia met a girl, and asked her questions about her school. He picked up a stone: "What kingdom does this belong to?" She answered, "The mineral kingdom." "This flower?" "The vegetable kingdom." "You?" "*To the Kingdom of Heaven.*"

iii. *What these Duties are.*—God, being my Father, lays claim to my whole being. So (1) I must *love* Him (Commandment i.). No other gods; no one must come before God—not money, nor pleasure, nor self. (2) I must *worship* Him, and in the way He chooses. His Church is the right way. (3) He must have my *reverence.* I must remember that I am always in His Presence. So (Commandment iii.) there must be no lying, blasphemy, or swearing; I must honour His Name and Word, His Church, His Bible, and His Religion. (4) He must have my *service* (Commandment iv.). I must work six days, and keep one day for special worship and rest. Every day is to be holy, but the first day specially, because it is the Day of the Resurrection.

Gospel: S. Mark xii. 30; S. Luke iv. 8

[*See next page for Chart.*

CHART.—The young Christian Soldier's Badge: showing Whose he is. Heart shaped, with palms.

REVISION II

Christian Worship

i. *What Worship Means.*—Why do we go to Church? We call churches "places of worship." Many people go chiefly to hear a sermon, others to ask God for what they want. Both are right, so far, but neither is the chief reason, being too much concerned with self. We worship on earth to prepare for the worship of Heaven.

Illustration.—Tuning a violin beforehand for a concert.

Worship must be unselfish—giving not getting. Which is best? (See Acts xx. 35.) Worship is giving God the honour due unto His Name. It is first and chiefly the adoration of God for what He is (e.g., the Gloria). So we worship because God is great and good. We were born to worship God and glorify Him (Is. xliii. 7).

If we are to learn to worship God, we must get into the way of thinking about Him and His "attributes," His Holiness, His power, His love. The angels do it better than we. "Therefore with angels and archangels . . . we laud and magnify Thy Name."

ii. *The Chief Act of Christian Worship.*—Worship must be both public and private. Being members of a Body, we must meet together (Heb. x. 25). So *what is the chief act of Christian worship which marks it off from all other religions? Repeat slowly.* It is the Holy Communion. Jewish

worship centred round sacrifice (Ps. l. 5). All the old sacrifices pointed to the One great Sacrifice of the Cross. Christian worship also centres round the Sacrifice, once offered on the Cross, now for ever pleaded in Heaven. That Heavenly pleading is also going on on earth in the Holy Communion Service. The earthly priest acts in Christ's Name; the offering is the Body and Blood of Christ. We must have something perfect to offer, and what can we bring to God except Christ our Righteousness? So in the service we say, "Here we offer and present ourselves" in union with Him.

Cp. Adam hiding behind the trees (Gen. iii. 8), but we shelter behind the One Offering of the Cross.

The Holy Communion Service is all one with what is going on in Heaven. Cp. a threshing machine, engine, and thresher joined by an endless band, moving exactly together. So the Holy Communion Service is the most important of all, for it is appointed by Christ Himself, and it is the service in which we most truly join with Him in His great act of worship and prayer. Heaven and earth are thus full of God's glory at the Holy Communion.

iii. *The Day of Worship.*—Sunday. Why? Because the Resurrection took place on Sunday.

Gospel: S. Luke xxii. 14 ff.

CHART.—A Bar of Music with four Notes. Refer to the illustration of instruments being tuned before a concert, to the A of the piano.

The stave represents Earth, the notes are our worship. Doh, Me, Soh—What other note is required to make the scale complete? Answer, Top Doh. Yes, but that is not in the stave. Above the Stave, i.e., in Heaven. So our worship on earth is all one with worship of Heaven. Which note represents the Holy Communion? Bottom Doh. Why? Because it is the same on earth as the Doh which stands for the worship of Heaven.

The other notes represent other services, all connected, related with Holy Communion.

FIFTH TERM

LESSON I—The Bible and the Church

SET QUESTIONS

1. What is the most important book in the world ?
   The Bible is the most important book in the world, because it contains the history of God's revelation to man.
2. What is history ?
   History is the story of the lessons which God teaches the world ?
3. When is the Bible read in public worship ?
   The Bible is read in public worship in the Lessons at Morning and Evening Prayer, and in the Epistle and Gospel at the Communion Service.
4. What are the three parts of the Bible ?
   The three parts of the Bible are the Old Testament, the Apocrypha, and the New Testament.
5. Who is the witness and keeper of Holy Scripture ?
   The Church is the witness and keeper of Holy Scripture, and what the Church teaches the Bible proves.

SUNDAY-SCHOOL LESSON

i. LAST term we learnt about the four parts of worship, of which we now take "*Learning*." The reading of the Bible in the public worship of God is the chief way by which we "learn." How is "learning" part of the worship of God ? It is the way we best show that we believe God worth knowing about.

Illustration.—People who are attracted by some famous man, read what they can about him, e.g., his biography.

In public worship we have four Lessons and an Epistle and Gospel every Sunday. Sometimes people who are not Churchmen think the Church makes little of the Bible—but the truth is that the Church reads more of the Bible at her services than any other Christian Body.

The Old Testament once a year, the New Testament twice, besides the Epistles and Gospels and special lessons.

ii. *The Bible.*—What is it? Bible = "biblia," i.e., "books"—eighty books bound in one cover—a library in fact. There are three main parts to a complete Bible: Old Testament, Apocrypha, and New Testament. King Edward at his Coronation refused an incomplete Bible offered him, because it had no Apocrypha. The Old Testament has thirty-nine books, the Apocrypha fourteen, the New Testament twenty-seven.* The Old Testament was written in Hebrew; the New Testament in Greek. The Old Testament on rolls of parchment or papyrus; the New Testament too at first on rolls, but afterwards on pages.

E.g., Codex A in the British Museum, 1,400 years old.

iii. *Why did these Eighty Books get put together in One Volume?*—They were written by different men, at widely different times, about many different subjects. The Old Testament itself was divided by the Jews into three parts—law, psalms, and prophets (S. Luke xxiv. 44). This division indicates three stages in the growth of the Old Testament canon. What sort of a Bible did our Lord have? (*a*) He was accustomed to the Hebrew rolls; cp. S. Luke iv. 16. (Refer to the custom of keeping the "rolls" in an ark.) But in addition there was in our Lord's time a Greek translation of the Old Testament, called the Septuagint (LXX.), for private use. Later on the Apocrypha was added to the LXX., and then, too, in Christian times the New Testament was added to the LXX.

The Old Testament tells us the story of the Jews up to 400 B.C.; the Apocrypha part of what happened during those four hundred years; the New Testament the story of Christ and the Church.

But we have not yet answered the question *why* all these books got put into one volume. See how mixed the books are—poetry, proverbs, histories, stories, prophecies, letters. But a golden thread runs through them all. Here is the

* A simple way of remembering these figures is as follows. The Old Testament has 39 books—3 × 9 = 27—the number of books in the New Testament—2 × 7 = 14—the number of books in the Apocrypha.

answer—they all deal with the same subject—"*God and His Love for Man.*" They are all *inspired.* What is inspiration? "Breathing into" (2 Peter i. 21; 2 Tim. iii. 16). God breathed into the minds of the writers thoughts about Him, which they wrote down as best they could. They themselves chose the words to express the thoughts. We know how difficult it is sometimes to express our thoughts properly in words. The writers of the books of the Bible did their best; but people do not always see the meaning of the Bible. The thoughts are there, but we need some one to explain them.

Cp. story of S. Philip and the Ethiopian eunuch (Acts viii. 31).

iv. *The Church chose the Books* of the New Testament very carefully, and decided the limits of Holy Scripture (just as the Jewish Church chose the books of the Old Testament). At first other books were bound up with the Gospels and Epistles (e.g., the Shepherd of Hermas, the Epistle of Barnabas); but gradually the Holy Spirit taught the Church which books were to be retained and which discarded.

The Books of the New Testament were written by Churchmen, for Churchmen, e.g., "To the Saints that are in Philippi" (Phil. i. 1). So the Church is the Teacher and Interpreter of Holy Scripture. See S. Matt. xxviii. 19; S. John xiv. 26. "Go and teach. . . . The Holy Ghost shall teach you." *The Church's Creed is the clue to the meaning of Holy Scripture.*

Illustration.—A cryptogram—secret message from an English prisoner in France—"I have no money," was conveyed as follows: "I am quite well. HAVE you heard when I am to be released? No more deaths have occurred since I last wrote. MONEY is still scarce." His mother had the clue, so she read the *first* word of each sentence.

Remember our motto: "The Church teaches, the Bible proves."

INSTRUCTION

THE HOLY BIBLE

i. *The Bible is the most valuable book in the world,* because in it God tells us about Himself and our salvation. The

size of books is no proof of their value or beauty. Some books are valuable because there are so few of them, some because of their binding or associations. (Queen Elizabeth's or Charles I.'s.) Some because of what they contain. (Cp. a history book, a cookery book, a book on how to make engines.) But the Bible tells us about God—about Redemption and Eternity. In S. Augustine's words the Scriptures are "letters from our heavenly country." Once it was not easy to get the Bible. Once it was very dear (refer to ancient uncials, etc.). In the fourteenth century it cost £40; people would give a load of hay for a favourite chapter. Sometimes, long ago, people were persecuted for having it, and read it secretly, for they could not give up God's Book.

ii. *The Bible is God's Book* because in it "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). History, geography, etc., are man's work, but the Bible is God's work, because though men wrote it, yet God the Holy Ghost moved them to write down the great truths which God wished to reveal. You have heard of a secret message in a letter. So God the Holy Spirit guided the many men who wrote the Bible—Moses, David, Isaiah, S. Matthew, S. John, S. Paul—to write down the messages of God to man, which should teach about Himself and His love. We say then that God inspired the Bible, and because we believe that God moved these men to write what they did, we know the Bible is a sure and certain guide in our religion and morals (i.e., as to what we ought to believe, and what we ought to do). It is God's lesson-book, because in it He teaches us how we ought to live. It is God's history-book, because it contains the history of His dealings with men. Remember it has three parts—the Old Testament, the Apocrypha, and the New Testament.

iii. *The Bible is the Church's Book.*—For it was holy men who belonged to God's Jewish Church who wrote the Old Testament, and men who belonged to the Christian Church who wrote the New Testament. Many years ago the Catholic Church settled what books should form the Bible. Many others were at first read as Scriptures,

but the Holy Spirit helped the Church to choose which out of all should make the Bible. Since there is God's message in the Bible, it is the Church who alone can rightly interpret the Bible. If I write a book, I alone know what I mean by it. So is it with the Church and the Bible. The Church is the witness of and keeper of Holy Writ. To understand the Bible we need a guide (cp. S. Philip and Ethiopian eunuch). So the Church tells us its meaning.

We must not say, I believe the Bible means something quite contrary to what the Church teaches; for the Church is the teacher whom God appointed to write the Bible, to keep it, and to explain it.

Gospel: S. John xx. 30, 31

Homily.—The Lessons read in Church are God's message to us. Listen to His Lessons and learn them.

Illustration.—Tell the story of the child, Alice Collins, sent for secretly to repeat what she knew by heart of the Bible to Christian people in Wickliffe's time.

NOTE.—*S. John had been a Churchman some forty years before he wrote his Gospel; S. Luke had been a Churchman some twenty years before he wrote his Gospel or the Acts.*

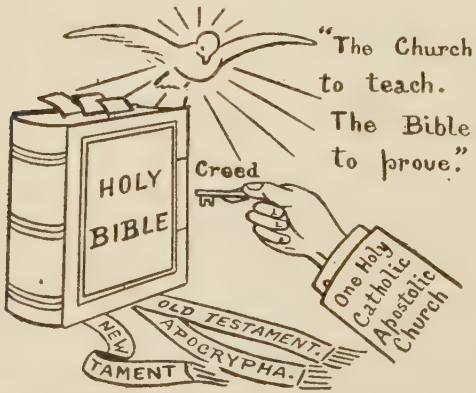


CHART.—Note the Creed is the Key to the Holy Scriptures.

LESSON II—The Creation (Genesis)

SET QUESTIONS

1. What does the Old Testament tell us about ?
   The Old Testament tells us about God preparing the world for the birth of Jesus Christ.
2. What is the meaning of the word "Genesis" ?
   The word "Genesis" means "beginning."
3. What was the "beginning" of the world ?
   "In the beginning God created the heavens and the earth"—that is, God wished the world to be, and it was.
4. What was man created for ?
   Man was created to know, serve, and love God.

THE words "Old Testament" mean Old Covenant. What is a covenant ? Give the answer. Then the Old Testament contains the story of the way God kept His part of the old covenant. It is not a complete history of the world, but it contains selected details which show how God revealed Himself, and what His plans were (1) for the human race, and (2) in the chosen family. Besides that, the Old Testament shows how God prepared the world for the coming of Jesus Christ. So the Old Testament points forward to the New Testament.

ii. *The word Genesis* means "beginning," because that is the first word of the Book in the Hebrew—"In the beginning God." So the first lesson of all that the Bible teaches us is that of the first part of the Creed. "I believe in God . . . Maker of Heaven and earth." The second lesson is, "That we came from God and we go to God" (cp. S. John xiii. 3).

iii. *Next we learn that God created Everything.*—What does "create" mean? Not "made out of *nothing*," but out of His *Mind*. What is the difference between create and make? God alone can create. He created what? See Gen. i. Heavens, light, sky, earth—*everything*. All things therefore have a beginning and will have an end.

How did God create? He *willed* and He *said*. Who was present in the beginning? "The Holy Trinity." The *Spirit* of God moved upon the face of the deep. And God said, "Let us make man," etc. Emphasise this. The doctrine of the Trinity is in the first chapters of Genesis. *The world was made in six days.* We do not know how long God's days are. "A thousand years in Thy sight are but as yesterday" (Ps. xc. 4). The "days" in Gen. i. really mean six pictures or scenes, like the scenes in a play. Other religions worshipped the thunder, and the lightning, and the sun, etc. But Gen. i. shows us that these things were all made by God. Let the children learn the order of creation. (1) The sphere of light, (2) firmament, (3) dry land (three *empty* places which the next three days fill with inhabitants, (4) sun, moon, and stars, (5) fowl and fish, (6) the other creatures and man. How many times does the word GOD come in *Gen. i.*?

iv. *What else did God Make?*—Angels and the spirit-world—that is, things invisible. Cp. the Nicene Creed. The angels were made innocent; some disobeyed, and were cast out of Heaven. Some still tempt us. Satan means enemy; "Devil" means "Tempter." What do the angels do to us? They guard us. Cp. the story of Hagar (Gen. xvi. 7), and also S. Peter in prison (Acts xii. 7). Cp. also S. Matt. xviii. 10. What do we do to the angels? They learn from us how God loved the world (cp. 1 Cor. iv. 9); how a Christian child should behave.

v. *What is Man?*—His Body is of the dust—that is, of the matter of which all else is made. His spirit is given by God. He was made "in the image of God," i.e., he was given a free will, the power to choose right or wrong, and he was meant to be "holy" like God. What was man made for? Give the "set" answer.

INSTRUCTION

The End of Man

We are going to take a bird's-eye view of the Bible in this set of lessons. Remember that we are to see in it lessons of God's love towards the world. Chapter I. in the story is "The End of Man"; the first part of Genesis tells us this.

i. *I come from God.*—What was I one hundred years ago? I was nothing. If I look back to that time, I see the world, cities, nations, the same sun which shines to-day, the land where I was born; but I—what was I, where was I? Nowhere. But now, here I am. I have a mind which can think, a heart which can love, a body with wonderful senses. Who gave me my life? It was God. "Thy hands have made me and fashioned me" (Ps. cxvii. 73). Yes, God created me, as He created all things. Out of pure love He made me. He *thought* of me first. He did not need me, but from the beginning of the world God meant to make me. "I have loved thee with an everlasting love." He made me, not an insect, or a beast, or a bird, as He might have done; but a man, noblest of all His creatures. My soul is in His Image, i.e., I have power of choosing right or wrong for myself. And God not only created me thus, but He keeps me alive from day to day. How wonderful that the Great God should so care for me!

ii. *I belong to God.*—Because He made me, He is my Lord and Master. Everything I have comes from Him, and therefore belongs to Him. Think how Genesis tells of the food and animals being made for man. So all my time belongs to Him—all my work, all my play, all my happiness, all my sorrow. If some one tempts me to use my time or my mind or my body wrongly, I must refuse; for I own only God as my supreme Lord. If the Devil and the world try to become masters of me, again I must refuse. If God takes away my happiness or my money or health, or if He gives me long life and fortune, I will receive everything from Him with submission and praise. All men belong to Him. If they acknowledge it, then they

are happy ; if they will not acknowledge it, then God tries to teach them by means, sometimes, of trouble and pain. He is always trying to attract our minds to this truth.

iii. *I shall go to God.*—God made me for His glory, to know, love, and serve Him. The greatest commandment of all is to love Him. He has made me greater than the other animals, given me a mind to think with, a spirit to understand with. If I do not serve Him, what is the good of these things ? I should be like the sun which ceased to shine, or like a body which did not move. I am not meant to live like the beasts that cannot understand about God. Because He made me with mind and spirit, He means me to know Him and serve Him, and finally go to be with Him.

Gospel : S. John i. 1-5

Homily.—This is what Genesis teaches us. God made us ; we belong to Him. He wants us to go to Him some day. Imagine a boy living in a poor place, suddenly finding himself to be a king's son, and meant some day to go to the palace. Suppose he knew the king wanted him, what would he do ? So God wants us to realise our destiny—our goal. It should make us very humble, very thankful. And how penitent, since we forget so often that we are to serve Him alone.

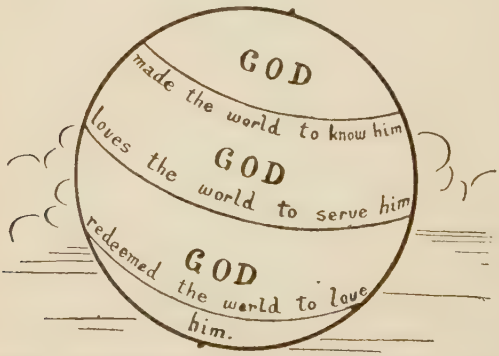


CHART.—The World in space : Equator and two Tropics.

LESSON III—The Fall, and its Consequences (*Gen. iii.-vii.*)

SET QUESTIONS

1. In what state did God create Adam and Eve ?
   God created Adam and Eve innocent, happy, and sure of eternal life.
2. How did Adam and Eve lose their happiness ?
   Adam and Eve lost their happiness through their disobedience in eating the forbidden fruit.
3. Did God give them any hope ?
   Yes. God promised that a child of Eve should bruise the serpent's head.
4. What does the story of Noah teach us ?
   The story of Noah teaches us that though God must punish sin, He offers to men a place of safety in the Ark of Christ's Church.
5. What does God's covenant with Noah show ?
   God's covenant with Noah shows His love to mankind.

NOTE.—It should not be necessary to have to teach the *story* of Gen. iii.-vii. Such work should have been well done in the day school. The Sunday-school teacher has to give the spiritual lessons founded upon it.

i. *Adam and Eve began by being at* ONE *with God.*—They were innocent (avoid speaking of "immortal"), they had the promise of eternal life ; they possessed the truest wisdom, i.e., knowing God ; they were truly happy, as the word "Eden"—"pleasure"—shows. After a few years of happy life in the garden they were to enjoy for eternity the Presence of God.

ii. *The Sin.*—Sin is lawlessness—disobedience to the Decalogue, to the Sermon on the Mount (the Christian citizen's law), to the Church, to conscience. Adam's sin was disobedience, springing from lust wrongly satisfied ; henceforth original sin was in the world. Why did God

allow Adam to be tempted? Temptation is necessary to form character. The great gift of "freewill" must be exercised through trial. Cp. a father leaving a book on a shelf not to be read by his son. So he trains the boy in habits of self-control and obedience.

iii. *The Punishment* was separation from God. Sin always separates. The punishment is eternal death. The consequences of the separation were, that work became toilsome (sweat), pain hard to bear, death something to dread, because the sense of God's Presence and support was withdrawn.

Note how in Eve's temptation we see the work of the Devil, the World ("to make one wise") and the Flesh ("good for food").

iv. *The Promise.*—The Messiah, man's only Hope, would bring back to God those who had in them the life of God, by making them members of His Body. From this time God prepared the world for the Incarnation, in which Christ should make atonement—AT-ONE-MENT.

NOTE.—Quote actual words of the Messianic Promise (Gen. iii. 15).

v. *Once unrestrained, Sin gets Worse.*—Disobedience made it easy to sin. Cp. a snowball. Bad example spreads. The murder of Abel follows quickly. The world is depicted as getting utterly reckless and forgetful of God (Gen. vi. 5).

vi. *God must punish sin,* but always with a beneficent end. So the old story of the Flood shows that in punishing a wicked world God meant there to be a new good world to come out of the ruins of the old. So He chose Noah (Heb. xi. 7; 2 Pet. ii. 5).

NOTE.—There are many traditions about a flood—Babylonian, Mexican, Indian, etc. God taught the Jews to weave together two stories in Genesis, probably derived from their Babylonian ancestors. The lesson is the same in both—viz., that sin brings ruin.

vii. *Noah saved in the Ark.*—The lesson to be brought out is that God always had an ark of safety for His people. The Church is the ark. Cp. the reference in the baptismal service (1 Pet. iii. 20, 21).

NOTE.—Noah *and his family* were saved—i.e., it is

God's will to save people, not separately, but *as members of a family*, a body, a church, a kingdom.

Noah's service of thanksgiving and the sign of the rainbow point to our duty in the Ark of Christ's Church to offer chiefly the sacrifice of thanksgiving (Holy Communion). God's love is manifested in giving us still outward signs with inward grace, as the rainbow was invested with a new sacramental meaning, an outward sign of His mercy and love towards the faithful.

INSTRUCTION

The Beginnings of Sin and the Promise of a Saviour

i. *The Story of Adam and Eve* tells us that all men are born stained with sin. Adam and Eve listened to temptation, and disobeyed God. In consequence their children were born with a fallen nature. So we to-day are born with " original " sin, i.e., with a bias or tendency towards evil. The same Devil, the enemy of God, tempts us. And that is why we must learn to renounce sin, i.e., refuse to follow or be led by it. We must therefore learn to hate sin—" put enmity " between us and it (Gen. iii. 15), remembering how in that old story sin separated God—the Holy God—from man. Every baby is born with a sinful nature; but God has provided a way by which we are born again into the family of God—that is, by Baptism, which cleanses us from the stain of original sin.

ii. *It teaches us that whilst God punishes Sin, He has prepared a Way of Escape.*—Adam and Eve were not only turned out from the Garden of Eden, but all their after-life was saddened by the consequences of their sin. Even the ground seemed harder to dig than before, pain was harder to bear, and death was something of which to be afraid. Sin must always receive punishment. The wages of sin is death, i.e., spiritual death. But God in His mercy promised that a child of Eve should bruise the serpent's head; that means that at the very beginning of history, when man first recognised that he was not what he ought to be, God taught him to look for One Who should help him to win God's pardon, and should conquer sin and death. The two

cherubim at the door were like sin and death, which stopped the way to Eternal Life. But Christ conquered these; and we may conquer through Him. The whole of the rest of the Bible really shows us how God taught the world to look for Christ's coming.

iii. *The Story of Noah* teaches us that God has prepared for us an Ark of Safety. First we see how sin spreads and grows, and how bad example infects others. The world grew rapidly wicked. If God was ever to fulfil His promise, somebody must be ready and willing to obey Him and learn His lessons. So out of the Flood God saved one righteous man and his family—Noah. He believed God. He was faithful. For 120 years he prepared the Ark in spite of ridicule. God kept him safe from the temptation to cowardice or carelessness. He kept him safe from the Flood. And He made a covenant with him after he was safe. So, in God's way, and only in God's way, can people be saved to-day—in the Ark of Christ's Church, entering the door of Baptism, fed by the Sacraments. Other people perhaps made boats: but only the Ark was safe. So the only place of assured safety is the Ark of Christ's Church, the Holy Catholic Church. "*Catholic*," i.e., for all. Christ prayed that "they all might be one." He sent His Apostles to open the door, "baptizing them," etc. (S. Matt. xxviii. 19). There is one Ark, one Church, one Salvation.

Gospel: S. Luke xvii. 24

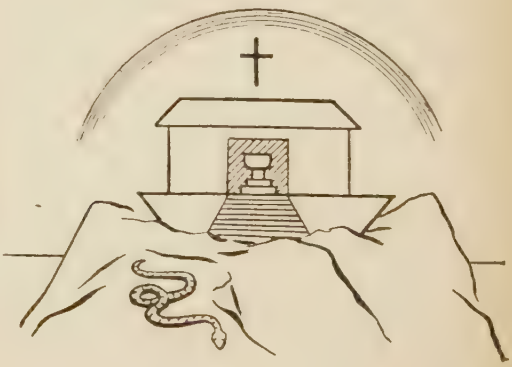


CHART.—The Ark of Christ's Church. The Font as the Door. The Serpent as sin in the world. "In the Ark, Safety."

LESSON IV—The Patriarchs

SET QUESTIONS

1. Whom did God choose to be the father of His people?
   God chose Abraham to be the father of His people.
2. What promise did God give Abraham?
   God promised him a country and a great nation, and that in his seed all nations of the earth should be blessed.
3. Who was Abraham's seed?
   Abraham's seed was our Blessed Lord Jesus Christ, born of the Blessed Virgin Mary.
4. Why did God choose the Children of Israel?
   God chose the Children of Israel that they might know Him and serve Him, and thus the worship of the true God might grow.

REMEMBER that the teacher's business is to tell the children *how to read the Bible*; we are giving them a bird's eye view of it, to show its purpose. The following lesson is best told by preparing the answers to the questions.

What nation did God choose to be His "peculiar people"?

Who was the father of the Jews?

Where did he come from? Haran. Ur. Babylonia.

How came he to move?

What was God's purpose in calling him? To make a family to keep God's promise before the world. See Heb. xi. 8.

Who went with him? What became of Lot?

What promise did God make with Abraham? See Gen. xii. 1–3.

What was the pledge of the covenant? Sacrifice (Gen. xv. 9).

What was the sign for Abraham? Circumcision, and the new name—Ab-ra-ham (Gen. xvii).

Who was Abraham's son? What was there remarkable about his birth?

Had Abraham any other son ?

What was the greatest sacrifice Abraham was prepared to offer to show his obedience ?

What reward did he obtain for it ?

What did God's Promise mean ? See S. Matt. i. 1, 16.

When was it fulfilled ?

Whom did Isaac marry ?

What sons did he have ?

When his sons were grown, which obtained his father's blessing ?

In what way ?

How did Jacob get God's blessing ? See Gen. xxviii. 10 ff.

How many years was he away from home ? Twenty-one.

Who were his wives ?

Who were his children ?

How did he get back to home ? See Gen. xxxii. 1–9, 24.

What was his new name ? See Gen. xxxii. 28.

Which of his sons did he soon lose ? Joseph.

What brought Joseph and his brethren together again ?

What part of the promise was fulfilled in Egypt ? See Gen. xlvi. 26, cp. Exod. i. 5, 7.

What are Abraham, Isaac, and Jacob often called ? Patriarchs.

What does "patriarch" mean ?

Why were these three so called ?

When did God's covenant with the Jews come to an end ?

What is the new covenant God makes with us ?

What are its three promises and its three conditions ?

INSTRUCTION

The Great Covenant

i. *With Abraham.*—Here is the story of the great covenant God made with one family, the Jews, who were chosen to be His people. With Noah God had simply promised never to destroy the world again. With Abraham there

was added a Hope for the future. We can see that God had a purpose in choosing the Jews. They were to be His agents—His model class—so that all who came into contact with them might want to know why they had such a religion. God called Abraham to leave his country, to give up idols, to have nothing to do with heathen cities. God is so Holy, He could have nothing to do with man whilst man remains living wickedly. So if Abraham was to have God's covenant, he must give up the world. What was that covenant? It promised three things. We know how it came true.

ii. *With his Children.*—The covenant was not only for Abraham, but for all his descendants. This was the beginning of the Jewish Church. Church means people chosen out to be "the Lord's." The Jews were the first Church, chosen to be God's people. To-day the Christian Church is in its place. They were to set a good example to the world, to bear a sign (Circumcision) that they belonged to God. How terrible for them to sin against God when He wanted them to show forth His glory! It was an insult; yet how many Christian people there are who bring shame on their profession. Every Jewish boy was admitted at eight days old into covenance by Circumcision. Thus they became members of the Jewish Church. No child is too young for God to bless it.

iii. *With Us.*—God has made a new covenant with us. The old one served its purpose, and gave place to a better one. God made His covenant with us at our Baptism, while we were children. God's part was the giving of three privileges. Our part, the making of the three promises. Refer to the sign, the name, and the Cross. God will keep His part of the covenant; we must try to keep ours—to renounce, believe, and obey. Just as our Blessed Lord did not wait for the infants to grow up before He blessed them, so He has been graciously pleased to receive us and make us His children. Now that we are growing up, we must try to understand how much we have to thank God for.

Gospel: S. Matt. xxviii. 16-20, or S. Matt. i. 1, 2, 17

Homily.—Cp. the obedience of Abraham, because He valued God's covenant, with ours. Pray that we may will to do God's will.

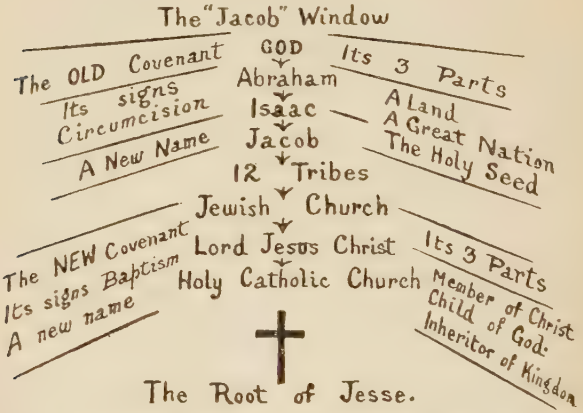


CHART.—Preliminary talk about "Genealogical tree," or a famous stained-glass window, showing descent of Christ from patriarchs. Then write the centre words down the board: as a kind of "tree," before filling in the rest.

LESSON V—The Giving of the Law

SET QUESTIONS

1. Out of what land did Moses lead the Children of Israel?
   Moses led the Children of Israel out of the Land of Egypt.
2. What did God give the Children of Israel through Moses?
   God gave the Children of Israel the Law through Moses.
3. Why did God give the Children of Israel the Law?
   God gave the Children of Israel the Law that it might be a schoolmaster to lead them to Christ.
4. By whom was the Law given to the Church?
   The Law was given to the Church by our Blessed Lord Jesus Christ.

SUNDAY-SCHOOL LESSON

(See Exod. i.–x.)

What did Joseph do for his brethren in Egypt?

How long were the Children of Israel in Egypt? About 450 years.

What happened at the end of that time?

What did Pharaoh do to them?

Why did he oppress them?

How was Moses saved?

Why did he flee to the wilderness when grown up?

How did God appear to him at the end of that time?

What command did God give him?

How did God compel Pharaoh to obey Him?

What was the last Plague?

What feast do the Jews keep in memory of their deliverance?

Give details of Passover.

Why do not Christians keep that feast?

In what words did Christ substitute the Holy Communion for the Passover? See S. Luke xxii. 15 ff.

How did the Israelites cross the Red Sea?

What became of Pharaoh's army?

What Sacrament does the crossing of the Red Sea remind us of?

What does S. Stephen call the Israelites in the wilderness? (Acts vii. 38). Church. Why?

Where did Moses lead them? To Sinai.

For what purpose?

Describe the giving of the Law.

Are these commandments binding on Christians?

In what sermon did Christ explain their principles?

What do they teach us?

In what one word can we sum up the Law? Love.

How did the Israelites worship God in the wilderness?

What was the Tabernacle like?

Tell me three things in the story of the wanderings which were types of Christ. The manna, the smitten rock, the brazen serpent.

How many years were the Israelites in the wilderness?

What words in the *Venite* tell us this?

What was the first city in Canaan they conquered?

Who was their leader?

How did the Law lead people to Christ? (Rom. viii. 3, etc.).

Who was the last king to subdue the Canaanites? David.

INSTRUCTION

The Story of the Wilderness

i. *God's People in Egypt.*—When Joseph's brethren had been long in Egypt, they died and were buried; their children also grew up and died, and 450 years went by. There was a danger of their forgetting God's purpose for them. Then came a change. How God reminded them—by means of Pharaoh's oppression and the Passover. We need reminding too that we are inheritors of the Kingdom

of Heaven—citizens of a better country. God reminds us by pain and sorrow that this world is not all.

ii. *In the Wilderness.*—At last God led them into the wilderness. (After the Plagues, and through the Red Sea.) He made them His "Church," as it were, by Baptism. Then He had to teach them obedience. That was their chief lesson. If they were to be His people, and inherit the land, then they must obey. How He punished them by the forty years' wanderings, the serpents, the enemies. Yet all the time He never forsook them; He led them all the way. The pillar of cloud was their guide. He gave them the manna for food, the water from the smitten rock for drink. Moses wrote of Me (S. John v. 46). I.e., the manna, rock, and brazen serpent were all types of Christ, to help Israel to recognise Him more easily when He should come and finish His work.

So to-day God guides His newer Church by the Holy Spirit. The history of Israel in the wilderness is like the history of the Church in the world—with the Promised Land of Heaven at the end, and Baptism like the Red Sea at the beginning. The clergy are like the priests and Levites. Above all the Holy Spirit is like the pillar of cloud to guide.

iii. *God gave them the Law.*—Right at the beginning of their desert life they came to Sinai, and there the Ten Commandments were given. God gave them as a sign that Israel was His people. (E.g., when Parliament makes a law, it is meant for England. You do not give laws to people who do not serve you.) These laws were to help the people to understand what sort of a Being God is, and what their life should be like and their duty. The laws were to help them to recognise Christ, Who alone kept the Law. They were to lead people to Him. Cp. Gal. iii. 24. The Law was a schoolmaster to lead men to Christ. Men could not keep the law perfectly; that would make them feel sad; they would want to find Somebody who could keep it perfectly, and set them an example. So the Law made them look for Christ. When He came, He transformed the Law for Christians into the new Law of Love. "Love is the fulfilling of the Law" (Rom. xiii. 10). "If

ye love Me, keep My commandments" (S. John xiv. 15). Christ's commands now come to us through His Church, the Bible, and our conscience.

Gospel: S. John i. 45

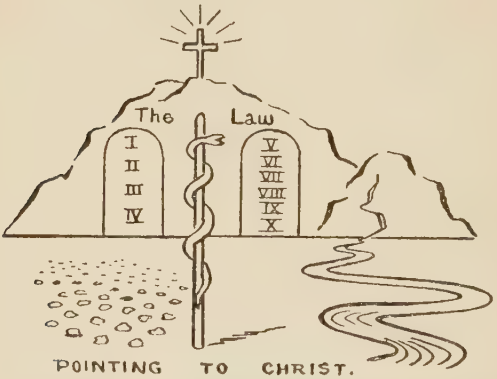


CHART.—The things in the Wilderness that point to Christ: The Law, he Brazen Serpent, the Manna, the Smitten Rock.

LESSON VI—Preparation by Worship

SET QUESTIONS

1. What was the Temple ?
   The Temple was God's House in Jerusalem.
2. What was the Temple used for ?
   The Temple was used for the worship of God.
3. What formed the chief part of the worship in the Temple ?
   Sacrifices formed the chief part of the worship in the Temple.
4. Why were sacrifices offered ?
   Sacrifices were offered to show that our Lord Jesus Christ would die for our sins.
5. What has taken their place in the Christian Church ?
   The Christian sacrifice of the Holy Communion is offered to show that our Blessed Lord Jesus Christ has died for our sins.

SUNDAY-SCHOOL LESSON

The Law given in the wilderness was "the schoolmaster," which made the people realise their own sinfulness and long for One Who should show them how to keep the Law by His example. It also made them desire forgiveness and reconciliation—reunion with God. Hence the system of worship with its sacrifices came next. See Exod. xxvi. and 2 Chron. iii.

i. *The Tabernacle in the Wilderness.*—The description in Exodus is probably an ideal description of a "model" place of "worship." Describe its three parts and its fittings. The Temple planned by David and built by Solomon was on the same plan, but larger. It was consecrated on the Feast of Tabernacles (1 Kings viii.; 2 Chron. v.). *Note* that God called it His House, because there He comes to meet His people.

ii. *The Temple* was the centre of all Jewish worship. Cp. Daniel vi. 10. The Sacrifices formed the chief part.

There were three kinds: (*a*) sin-offerings, (*b*) burnt-offerings, and (*c*) peace-offerings; (*a*) for forgiveness, (*b*) for self-dedication, and (*c*) for thanksgiving and also as a sign of union with God. All the victims had to be perfect, had to be offered willingly, and the blood had to be sprinkled as well as shed. See them as types. They were "mediators" between God and man (Micah vi. 6, 7).

The ministers were the high-priest, priests, Levites. The Sacrifices were offered daily (Exod. xxix. 38). There were three yearly feasts: Passover, Pentecost (harvest), and Tabernacles (ingathering); there was one yearly fast, the Day of Atonement.

All pointed *forward* to the Lamb of God. To-day the Christian sacrifice of the Holy Communion, our peace-offering, points *back* to the Cross.

NOTE.—*The Tabernacle* measured 10 × 30 cubits; it stood in a court 50 × 100. Inside it were the Ark and Cherubim, the Shewbread-table, the Altar of Incense, and the Candlestick. Outside were the Altar of Burnt-offering and the Laver. It was "a tent" covered with woven embroideries and skins.

The Temple measured 20 × 60 cubits, with a porch added 10 × 10. It was lined with cedar; stone outside (surrounded by priests' rooms). It was decorated within with palm-trees, angels, and flowers, inlaid with gold. Inside were the Ark and Cherubim, ten Shewbread-tables, ten Candlesticks, one Altar of Incense. Outside an immense Altar of Burnt-offering and a Laver.

The Veil divided the Tabernacle and Temple into two parts. (Bring a simple plan of the Tabernacle to show to the class.)

INSTRUCTION

The Story of the Temple

i. God commanded Moses to make a tabernacle. The Tabernacle was to be a model of what kind of place God wanted for worship. Let us see what it was like. (Describe briefly the Court, the Holy Place, and the Holy of Holiest.) From the time of the building of the Tabernacle He meant

to go on teaching His people by the worship at the Tabernacle and the Temple something more about Jesus Christ. So when at last Canaan was reached and occupied, the Temple was built by Solomon. It stood for many years. At the time of the Captivity it was burnt and destroyed. At the Return it was built again with tears. Afterwards it was destroyed by Antiochus, rebuilt by the Idumæan Herod. But whilst they could possibly do it, the godly, pious, faithful Jews kept their sacrifices going in the Temple court.

People might pray and praise at home, but they might *sacrifice* only in the Temple.

Remember that three times a year all the Jews (male) were expected to go to the Temple for the feasts.

ii. *The Chief Form of Worship was Sacrifice.*—There were three kinds—burnt-offerings, sin-offerings, and peace-offerings. They all meant one thing—Christ, the Lamb of God. Through Whom alone we have access to God. The sacrifices pointed to Someone Who should help us back to God, make it possible for us to speak to God and find mercy. The Law had taught the Jews what sinners they were. The sacrifices taught them how they would be saved—that the blessing to be hoped for was the coming of a Perfect Sacrifice.

iii. *God still teaches us by Worship.*—(*a*) Our churches are built almost on the same model as the Temple, with nave, chancel, and sanctuary. How holy is this place. The very plan of our churches teaches us to be careful how we approach God. (*b*) The church is the centre of worship. The Prayer Book tells us that all are to make their Communion at least three times a year. We cannot do our duty to God by worshipping only at home. (*c*) We have an altar. Our sacrifice, the Holy Communion, the memorial of Christ, points back and teaches us that the only way to get to God is through Jesus Christ.

"And so we show Thy death, O Lord,
Till Thou again appear;
And feel, when we approach Thy Board,
We have an Altar here."

Gospel : S. John i. 29

[*See next page for Chart.*

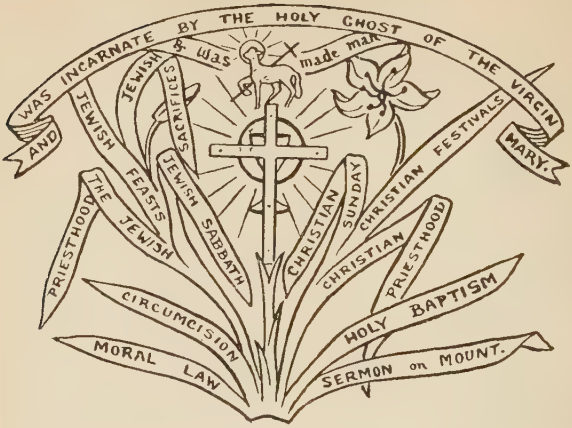


CHART.—The Church of Christ developed out of the Jewish Church.

LESSON VII—The Work of the Prophets

SET QUESTIONS

1. Who were the prophets?
   The prophets were God's special messengers, sent to prepare the people for the fulfilment of God's promise.
2. Who taught the prophets?
   God the Holy Ghost taught the prophets.
3. What were the chief works of a prophet?
   The chief works of a prophet were to teach and to foretell.
4. Of whose coming did they constantly speak?
   They constantly spoke of the coming of our Blessed Lord Jesus Christ.
5. Who was the last of the prophets?
   S. John the Baptist, the forerunner of our Lord Jesus Christ, was the last of the prophets.

SUNDAY-SCHOOL LESSON

i. SIDE by side with the teaching by sacrifice and temple-worship the Old Testament tells us that prophets spoke directly in God's name to the people. Prophecy developed from the simple work of men like Samuel and Nathan, 1047 B.C., till it reached its height in the great prophets, such as Isaiah, 758 B.C., and Malachi, 432 B.C.

It was when the people failed to learn from the Sacrifices, that God sent them prophets to make His message plainer than ever. Some *wrote* their prophecies (give names), and their section of the Old Testament was called by Jews "The Prophets." Cp. S. Matt. v. 17; xxiii. 34.

ii. Describe the entrance of idolatry into Israel under Jeroboam's policy.—Owing to the growth of idolatry, prophets had to teach afresh the belief in ONE God. Take (1 Kings xvii. ff.) the story of a typical prophet—*Elijah*. *Synopsis*: Baal-worship. Jezebel, an earnest worshipper,

but yet a would-be murderess. Worshipping false gods does not improve character. The famine. Ahab's only trustworthy officer, Obadiah. Worshipping God makes man faithful to his duty to his neighbour. Elijah's challenge. The two altars. The fire from heaven.

NOTE.—What did the people think of all the day as they watched the frenzied prophets? The time of evening sacrifice. Elijah's prayer. "*Thou art God alone . . . and hast turned their hearts back again.*" Execution of the false prophets follows as a sign of the people's repentance. Then while Ahab dines, having received a prophecy of rain, Elijah watches for the cloud.

iii. *The Prophet's Work* was to declare God's will, teach God's Creed, and call for repentance and obedience. In his teaching there often came some kind of "foretelling." How was such a wonderful thing possible? When the prophet was inspired. Cp. 2 Peter i. 21. Organ pipes speak when "breathed into." This foretelling frequently related to the birth of the Messiah, i.e., Jesus Christ. E.g., His Birth (Is. vii. 4); His sufferings (Is. liii. 4 ff.); His Resurrection (Ps. xvi. 10); His Ascension (Ps. xlvii. 5).

Amongst other wonderful prophecies which the Jews came to realise as important was that of a forerunner of the Messiah (S. Matt. iii. 8). They believed that he would be either Elijah or equipped with Elijah's power. What is a forerunner?

Illustration.—The procession of a king. Soldiers, sailors, police, heralds, king. So the Old Testament comes before the New Testament. S. John the Baptist was the forerunner of our Lord. Refer to his birth; the *Benedictus*; his preparation in the wilderness. His dress, food, etc., made people think he was Elijah, and so made them begin to look for the Messiah—pointed them to Christ.

His message was "Repent." To publicans, soldiers, Pharisees (S. Luke iii. 2; S. Matt. iii. 7), he said, "Be baptized, as a sign of the washing away of your sins." Note the question of the priests, "Who art thou?" in S. John i. 19; "I am the voice," etc.

Illustration.—Ancient forerunners preparing a road,

removing trees (sins), rebuilding bridges (practising forgotten virtues).

S. John Baptist at last literally pointed to Christ (S. Matt. iii. 11; S. John i. 29). "I must decrease."

So the last of the prophets stands on the line between the Old and New Dispensations.

INSTRUCTION

The Story of the Prophets

i. *God's Warnings.*—There were twenty kings of Israel and Judah. Not all good. Some led people into idolatry. Weak people are easily led to do wrong, if it seems pleasant. The sacrifices were forgotten, or given up. The people thought nothing of the promise of the future; lived only in the present. God, not forsaking them, sent them prophets. A prophet is one who speaks for God. There are four greater prophets and twelve lesser prophets, whose writings are in the Old Testament. They lived at various times between about 800 to 400 B.C. Malachi was the last of the Old Testament writers. But the people would not listen.

ii. *God's Teachings.*—The prophets were not only to warn or threaten, but also to point forward to the Saviour. Isaiah tells of His birth and work (vii. 14, ix. 6, 7, liii.); Micah of His birth at Bethlehem (v. 2); Zechariah of His entry into Jerusalem (ix. 9; Ps. xvi. xlvii). But the people did not understand till long after.

At last God's punishment fell on the disobedient. The Assyrians captured the ten tribes. Nebuchadnezzar of Babylon took the rest afterwards; the latter spent seventy years in exile. At last they came back, never more to worship idols, looking forward to the Messiah, and longing for Him. At last they had learnt their lesson.

iii. *The Last of the Prophets.*—Tell briefly how the *Benedictus* came to be sung. Zechariah's hope and unbelief.

Note.—"He shall go before Him in the spirit and power of Elijah" (S. Luke i. 17). The *Benedictus* is the last Psalm of the Old Dispensation and the first Christian

hymn. Here is one of the old Jewish priests, descended from that long line which for 2,000 years had daily served the Lord, heralding the advent of the Messiah. The *Benedictus* has two parts: (1) thanksgiving for the blessings and promises of the past; (2) their fulfilment and prophecy in the future. Repeat the *Benedictus*. Do you see why we sing it in church after the two Lessons? Because in the First Lesson we hear about God's preparation of the world; in the Second Lesson, how God fulfilled His promise.

Gospel: S. Matt. iii. 1–12

Homily.—We have work like S. John Baptist to do—to prepare the world for the Second Advent.

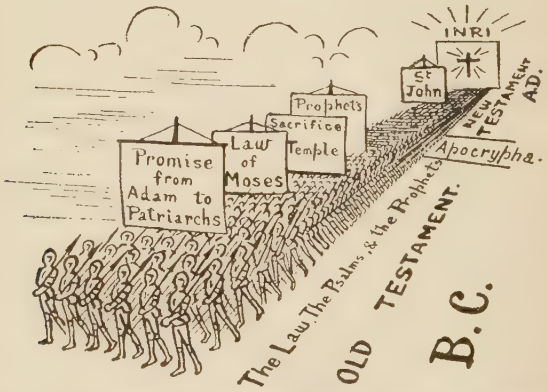


CHART.—The procession of the Old Testament, as a long line of heralds with banners, before Christ.

LESSON VIII—The Promise Fulfilled

SET QUESTIONS

1. How was the last part of God's promise to Abraham fulfilled ?
   The last part of God's promise to Abraham was fulfilled by the birth of our Blessed Lord Jesus Christ.
2. What do we call the birth of our Lord Jesus Christ ?
   We call the birth of our Lord Jesus Christ the Mystery of the Incarnation.
3. *Old Question.* What do we mean by the Incarnation ?
   By the Incarnation I mean God the Son taking flesh to be part of Himself.
4. What two natures were united into one at the Incarnation ?
   In the Incarnation the nature of God was united with the nature of man.
5. What is the blessing which God has given to all nations by the Incarnation ?
   The blessing that God has given to all nations by the Incarnation is that we should be made the children of God.

SUNDAY-SCHOOL LESSON

1. *In the Fulness of Time.*—Gal. iv. 4, 5 (*God's* time, not our time). After 1,900 years the third part of God's promise to Abraham comes true. The Romans are in the land, Herod is the king. Abraham had many descendants, but the promise looked to One Seed (Gal. iii. 16 ; Gen. xxii. 18 ; Rom. i. 3). The Blessed Virgin Mary was descended from Abraham. Her Son was to sit on the "Throne of His Father David" (S. Luke i. 32 ; Ps. xxii.).

The birth of Christ (Heb. i. 1, 2). Christ came to make us at one with God, as Adam was. So He began by taking our nature. In Him "*God and Man were One Christ*" (S. John x. 30). So His birth was the beginning of the Atonement.

ii. *Who is Jesus Christ?*—GOD. Truly God (S. John x. 30). "*Being of one substance with the Father.*" How do we know? From the words of God the Father (S. Matt. iii. 17, xvii. 5). From the words of Christ Himself (S. John x. 30, 38, xiv. 9). From the words of Gabriel (S. Luke i. 35). From the Apostles (S. Matt. xvi. 16; S. John i. 1). From the story of His Life, which can only be explained if He is God. E.g., His claims (S. Matt. xvi. 25; xix. 21); His miracles (S. John. v. 36); His Resurrection (Rom. i. 4); and the past 1,900 years of the history of His Church. He is *always* God (S. John i. 1), "*The Father Eternal, the Son Eternal*" (S. John i. 14).

iii. *Who is Jesus Christ?*—MAN. Truly man, because He has the nature of man (Heb. ii. 16)—a body, that suffered hunger, thirst, and weariness; a soul, that endured sorrow. He was not always Man, but from the Incarnation onwards.

iv. *The Incarnation* (S. John i. 14)—"*Taking the manhood into God.*" He laid aside His outward glory. (E.g., a king in rags is still a king.) He had two Natures, but one Person—"*As the reasonable soul and flesh is one man,*" etc. How great was His love to have stopped to come thus among sinful men!

(The references above to the Athanasian Creed are important.)

INSTRUCTION

THE INCARNATION—THE AIM OF THE OLD TESTAMENT

i. We have seen how from the day when man first sinned God gave him the hopes of a Saviour, e.g., Adam (Gen. iii. 15). Then how God chose a people to whom He could teach His will, and who could help others to look forward to the coming of the Saviour.

God promised to them a great inheritance and a world-wide Blessing.

Then God taught them what kind of a Saviour it would be: (*a*) by the Law (perfectly obedient); (*b*) by the sacrifices (a Lamb of God to take away sin); (*c*) by the prophets (who described the Man of sorrows—the Son of Man, etc). At last the time came, JESUS was born of the Virgin Mary, and was made Man.

ii. *Jesus Christ gives us Knowledge.*—(1) *He is God*, and shows us what God is like. (Cp. a picture high up on the wall, and a child lifted up to look.) Man could not know God properly because of sin. He thought God did not care how he behaved or what became of him. (A child in a bad temper imagines all sorts of bad things, forgets mother's love and care.) Christ came to make men believe God did care, and wanted them to love Him. (2) *He is Man*, and shows how God wants us to live. His character tells us what God wishes us to be like. There can be no doubt now what kind of people we ought to be.

iii. *He gives us Pardon.*—Christ pleased God by His perfect obedience, and bore the punishment of our sins on the Cross. If we become members of Christ, God forgives us for Christ's sake. We share the benefit of His death. (E.g., A foreigner naturalised shares the Englishman's privileges.) Baptism is the way we are first united to Christ.

iv. *He gives us Life*—i.e., eternal life, the life of God, put into our souls. By it we can live with God in Heaven. Adam had it, for the Holy Ghost gave it to him; but he drove away the Holy Spirit by his sin. This means that our sin drives out from us the eternal life. So the whole race becomes "dead in sin." But Christ rose from the dead, and brought back to us eternal life. This is what "inheritors" means. Adam was the child of God; he forfeited his relationship and his inheritance. Christ came to make us once more the children of God by membership with Him, and died to give us back our inheritance.

So we read (2 Cor. v. 19) "God was in Christ, reconciling the world unto Himself." Our Lord came and taught us how God loves us, although we have sinned. He died that we might be able to have a perfect sacrifice to unite us to God; He rose again that He might give us back the inheritance of eternal life, which man had thrown away, like Esau. So the greatest blessing of the Incarnation is that through Christ we may be called the children of God.

Gospel: S. John xiv. 15–20

[*See next page for Chart.*

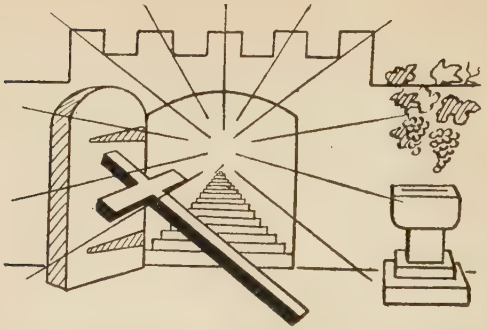


CHART.—The Gate of Paradise, closed by Adam's sin, opened again by Christ's Death and Resurrection; the Tree of Life—the Vine and its branches seen over the wall; and the Font of "Membership" close by.

LESSON IX—The New Testament

THE SECOND LESSON IN MATINS AND EVENSONG

NOTE.—This lesson should bring home prominently the fact that the New Testament, like the Old, was written by members of the Church of God for fellow-members. The Bible was not written to convert people, but to strengthen the faith of those who were already within God's Church.

SET QUESTIONS

1. What does the New Testament contain ?
   The New Testament contains twenty-seven books written by nine different persons.
2. What do the first four books of the New Testament tell us about ?
   The first four books of the New Testament tell us about the earthly life of God the Son.
3. What does the book called "the Acts of the Apostles" tell us about ?
   The book called the Acts of the Apostles tells us about the first history of the Christian Church.
4. What are the "Epistles."
   The Epistles are letters written by the first teachers of the Christian Church.
5. What is "The Revelation" ?
   The Revelation is the account of a vision which S. John saw.

SUNDAY-SCHOOL LESSON

THE Second Lesson is always taken from the New Testament. In the course of one year the New Testament is read through twice completely. (Refer to Table of Lessons in the Prayer Book.)

Testament means Covenant. So the New Testament contains an account of the New Covenant between God and man in Christ.

i. *How it was Written.*—By nine different writers, at different times, in different places. Not in chapters, but in separate books. Written for people who were already Christians, not to teach them for the first time, but to strengthen them in what they had already learnt.

Illustration.—Luke i. 1, 2 (especially R.V.). Acts i. 1, and the opening of any of the Epistles. 1 Thess. i. 1 (the earliest of the New Testament books to be written). Note here what S. Paul takes for granted that his readers will know—the doctrine of God the Father and Son, etc.

So the New Testament was not intended to be put into the hands of people who knew nothing about a Christianity, but to be the "Church's handbook."

It was written by Churchmen (e.g., S. Paul, S. John, S. Peter). Describe the little church, in some town (Philippi or Ephesus), having at first only the one Epistle in their possession. At first this one book was the sole elaboration of the Creed which they had already learnt. Remember the Creed came first before the New Testament.

No book in the New Testament was written by Christ Himself. He sent His disciples, first, to "preach and baptize." Gradually during seventy years their teaching was reduced to writing, and crystallised into (1) a form of sound words from which came the Apostles' Creed, (2) the New Testament.

ii. *What the Books Contain.*—(*a*) Four lives of Christ, by SS. Matthew and John, the Apostles, S. Mark, companion to S. Peter, and S. Luke, companion to S. Paul. Called "Evangelists." Take care to explain this as "writers of the 'evangel' or 'Gospel.'" S. Matthew writes for Jews. Hence many quotations from the Old Testament to show Christ as the Messiah, the King.

S. Mark was helped by S. Peter. Find any parts where S. Peter may have helped him.

S. Luke wrote for the Gentiles. Hence He calls Christ often the "Son of Man." Note his insertion of special parables and miracles in which "Gentiles" come. S.

John wrote, after the others, to supplement them, and to lay stress on our Lord's discourses as "The Son of God"—the "Word."

(*b*) A history of the Church for thirty years—the Acts, A.D. 33–63.

(*c*) Twenty-one letters, epistles, instructing the Church in different places on points of the Faith, doctrine, and practice.

(*d*) The Vision of S. John, called the Revelation. (NOTE.—Correct children who call it "Revelations.") Written to encourage the Church during persecution.

INSTRUCTION

THE NEW TESTAMENT

i. It contains the New Covenant. Tells the story of the Promised Seed and the blessing He brought. The fulfilment of the Old Testament. After Christians had heard from the first missionaries the story of Christ, they would want it written down. Hence people began to write out what they could remember of His words and works. Many gospels at first. Then four authoritative ones. The destruction of Jerusalem may have hastened their work. Fragments of "Sayings of JESUS" found still, in rubbish heaps of Egypt. The Gospels tell us the earthly life of the Son of God. How He was the Seed of the woman that bruised the serpent's head.

ii. It tells us of the Church He founded, and the doctrine He sent His Apostles to teach. In the Acts and Epistles you will find references to Baptism, Confirmation, the Holy Communion, Almsgiving, the Conduct of Services, the Three Orders of Ministry. Also the first and simplest form of Creed—"JESUS CHRIST" (1 Cor. iii. 11; Phil. ii. 11; 2 Tim. ii. 8; Heb. xiii. 8; 1 John iv. 2). Bits of Christian hymns (e.g. Eph. v. 14). So we say again, "What the Church teaches, the Bible proves." And it ends with a glorious vision of the future, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

iii. How it should be read. With reverence, like a valued letter from a dear friend. With attention. "Read, mark, digest." (We masticate food.) With thankfulness, because it is a "light to our path."

Gospel: S. John xix. 19-23

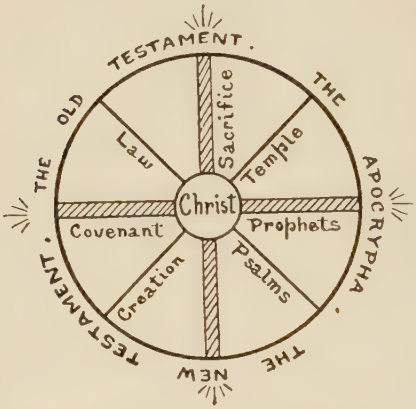


CHART.—The Bible like a wheel. All spokes point to hub. All books point to Christ. See the Cross in it. The diagram sums up all the teaching of the past month on the subject of the Bible.

The Circle stands for the Bible. The Hub for Christ. Put in the Cross spokes first (the Cross in Gen. iii. 15), then the other spokes.

REVISION I

How God Taught the World

God's lessons take a long time to learn.

On the top of a mountain you can look down and see counties at your feet. "That is Surrey; that Sussex." Through all a silver line runs like a river, very small in one place, getting bigger as it goes, till at last it reaches the sea. Describe a view from a mountain top. That is what we call a "bird's-eye view."

Well now, we are going to try to look at the Old Testa-

ment in the same way. Instead of counties, books; instead of a river, God's purpose; instead of sea, the knowledge of God.

When we look at the map of the Old Testament, what do we see?

i. *God making the World*—the Beginning of all things, and, a sad chapter, the beginning of sin—which grows so terrible that at last comes the Flood. That is the furthest "county" of all; but the river is there—God's Promise starts with Eve.

ii. *Then comes a county which we call "Promise."* God chooses Abraham, and gives him and his seed a promise. (You know what a promise does, now, when mother says, "I'll do this for you.") So God's Promise was to keep his people straight. This promise, like the river, flows on to Isaac and Jacob, and "Israel."

iii. *But then, a new county* (*Numb., Levit., Deut.*).—The "*Law*" of Moses, which the children of Israel are taught to obey. All through the wilderness and into the land of Canaan. The river of Christ's promise is still there.

iv. *Then there comes "Preparation by Worship."* The Temple—beautiful; the services, the priests. The Sacrifices. The river getting broader and plainer.

v. *Preparation by the Prophets*; the latter part of the Old Testament. Men who came to teach and foretell the birth of Christ. River is now quite plain.

vi. *Preparation by the Forerunner,* S. John the Baptist.

vii. *The New Testament.* Then comes the birth of Christ.

I wonder whether you could draw a kind of map and show these different parts with the river running through all. What a wonderful story! And though the Old Testament has so many separate books in it, yet they are all joined together by this beautiful purpose—what God was doing all the time.

Gospels: S. Luke xxiv. 44, or S. John v. 39

Homily.—God is still teaching the world by preparation. His Church is here to carry on His work. Oh, give us

hearts to learn, and faith to believe, and strength to live—getting ready for the Second Coming!

CHART.—"The River of God's Promises" explained above.

REVISION II

God's Book

i. *Our Guide.*—There is no book in the world like the Bible. For many years people have read it, and more books have been written about it than any other. Yet still people have not got to the bottom of it, nor learnt all that can be learnt out of it. It is God's book. In it He has set down His Truths, His Promises, His Commandments. So that any one who would be a godly man, must build upon this foundation. It is like a map which shows the way to a far-off land and a hidden treasure.

Illustration.—Rider Haggard's *Solomon's Mines.* The map written on lining. Across the desert. The water. The hill-cave. The treasure at last.

ii. *We must use it.*—Now what is the good of our having such a priceless book unless we use it? Lately we have seen something of what it tells. The river of God's

Promise that runs through it all. God's laws. The story of the Saviour and the founding of His Church, and how by Him we may be forgiven, and learn to be good and grow in grace and finally inherit eternal life. But now we must obey it. We must study it when we can, every day ; listen to it on Sunday ; and when we are tempted in work or play to do something which we know God forbids in this Book, we must say, "No." Because we want to be God's children to the end, and we want to be welcomed by Him into Heaven. So we must not stray from the path now. When our map says, "This is the way," we must follow it. (If Haggard's heroes had strayed!)

iii. *How to read it.*—Every day, with prayer first. "*Open Thou mine eyes.*" A few verses. Then try to think what lesson God means us to learn. Then go and practise it (e.g., if you read, "A soft answer turneth away wrath," then no quarrelling). The Church's calendar is the best list of Bible readings for people who have time.

Gospel : S. John vi. 39

CHART.—Founded on the story of S. Augustine, who, when sitting in the garden wondering how he could get right with God, heard a voice, "Take and read." Picked up the roll he had by his side, opened, and read,

The Holy Spirit offering us the Roll to read.

SIXTH TERM

LESSON I—The Fifth Commandment

SET QUESTIONS

1. What is the fifth commandment of God ?
   The fifth commandment is, "Honour thy father and thy mother," etc.
2. How are you to honour your parents ?
   I am to honour my parents by loving them, helping them, and obeying them.
3. Whom else must you honour besides your parents ?
   Besides my parents I must honour all those who are put in authority over me in Church or State.
4. How does the Catechism explain the fifth commandment ?
   The Catechism says, "My duty is to love, honour, and succour my father and mother ; to honour and obey the King, and all that are put in authority under him ; to submit myself to all my governors, teachers, spiritual pastors and masters ; to order myself lowly and reverently to all my betters."

SUNDAY-SCHOOL LESSON

NOTE.—Our last term's lessons were all founded on the fourth commandment—the duty of worship and the public services of the Church, together with the Book which is read at them. Now we return to the rest of the commandments.

i. *We have now to learn our "duty to our neighbour"* —the second of the two tables. What is duty ? Something we owe, due from us to some one else. Where can we find out our duty set out for us ? In the Ten Commandments and our Lord's teaching, especially S. Mark xii.

28, S. Matt. xxii. 37 ff. Who is our "neighbour"? Any one we can help, e.g., parents, brothers, servants, the king, the heathen, everybody!

Illustration.—See the parable of the Good Samaritan. Cp. S. Matt vii. 12; Rom. xiii. 9; Gal. v. 14; S. Jas. ii. 8. The golden rule—"the royal law." So the Catechism explanation begins: ". . . to do to all men as I would," etc.

Note.—(*a*) Explain "would" as "should like," i.e., to do to all men as I should like them to do to me. (*b*) "Love him as myself" is not "as much as myself," but a stronger expression still. Christians must raise the standard of duty above that of the world's—"Take care of No. 1."

Why have I a duty to God? Because He made me.

Why to my neighbour? Because God made *him*, and he is a person like me, just as important in God's sight as I am.

ii. *Who then were the first neighbours you ever had?* My parents. So the fifth commandment comes first in the second table. Its importance is marked by its place, by the promise attached to it, and by our Lord's own example to His mother (e.g., in the Temple and on the Cross).

Dwell on what family life means. The whole state of civilisation is built on it. It is most necessary to preserve the "family" to-day.

Illustration.—"Shilling a week out of my pay for my old father"—*Tristram Shandy*.

Explain the hard words in the Catechism: (*a*) "succour" *lit.* keep alive; (*b*) "order myself," i.e., behave; (*c*) "betters," those who are older, wiser, better than I—"show good manners to all."

King Edward had a friend, a guest, who one day forgot himself and clapped His Majesty on the back. The King quietly gave instructions that the guest was to leave that day.

iii. *Our Duty to our Parents.* Why? Because we owe them everything, even life itself. They help us to know God. Honour them, obey them at once and willingly. Help them too.

Illustration.—David the shepherd (1 Sam. xvi. 11); God's

blessing to Shem and Japheth for concealing their father's shame (Gen. ix. 26); Isaac (Gen. xxii.); Ruth (i. 16). Explain "*obey them in the Lord*" (Eph. vi. 1). Emphasise especially consideration for parents' opinions when old.

Notice that fatherland and mother-church are included in this commandment.

(*a*) Honour the king. How? By being a good citizen. Whether the king is bad or good, we have our duty to him. S. Paul said, "Fear God and honour the King," when the king was the monster Nero.

Illustration.—David and King Saul.

So too pay respect to all authorities or "powers"—rulers (Rom. xiii. 1), i.e., the Government of your country.

(*b*) Teachers (1 Cor. xii. 28).

(*c*) Pastors (Acts xx. 28). Why? Because they are appointed by God and have to answer to God. E.g., Eli (1 Sam. ii. 27).

(*d*) Respect old age. E.g., Elisha and children (2 Kings ii. 23).

INSTRUCTION

Honour to whom Honour is Due

i. *The Family.*—The fifth commandment teaches us to do our duty in our own houses and families. God has given us parents—they are our first neighbours, we owe them all that we have, and so the least we can give them is obedience, respect, and love, because God has set them over us. It is their business to bring us up as good Christians, and no one can be a good Christian who does not honour his parents. Sometimes we hear of rudeness, disobedience, ill temper—that is not a Christian child's way. But to follow our Lord's example. Let obedience be immediate and willing. If parents are bad, do not despise them when you know it. Help them when old. The Laplanders strangle their old parents. Sometimes English children let their parents go to the workhouse rather than help them. If we are truly Christians, we shall "succour" them. Christ on the Cross provided a home for His mother.

ii. *The Fatherland.*—This commandment means also that we should do our duty to our king and country. For the king is like a great father over all his subjects, and fatherland is a beautiful name for "country." We are all one nation. So our duty to him is to honour him, obey his laws, like good Englishman—no anarchy! A good Englishman is one who always speaks the truth, is not ashamed of being honest, stands up for the weak, poor, and downcast, knows what self-denial means, and obeys orders (e.g., the loss of the *Birkenhead*). That is "duty."

iii. *Mother-church.*—This commandment teaches us to love our Mother the Church. To obey her rules and precepts. To stand up for her. Plenty of people are ready to do harm to her, to take away her schools, to despise her laws. We must be true to her. Not to be ashamed of being Churchmen when we grow up. Say, "I'm not ashamed of 'being' Church." I was baptized by the Church when a baby, confirmed by the Church when a lad, strengthened and cleansed by the Holy Communion all my life since, married by the Church, cared for by the Church when ill or in trouble, and I hope to be buried by the Church when I die, and to go and live with the other part of the Church (Expectant) in Paradise afterwards. You might as well ask me to be ashamed of Jesus Christ (for the Church is called His Bride, Rev. xxii. 17) as to give up the Church which He appointed to be my Home and Ark of safety in this life.

Gospel: S. Luke ii. 40–51

Homily.—Why do you think God lets us be brought up in families? In almost every house there is a father, mother, and children? Why are we not born "independent?" Because family life at home teaches us about a much greater Family. The Fatherhood of God, Motherhood of Church, Brotherhood of mankind, especially of all the baptized. Let us love and honour our parents, that we may love and honour and do our duty by the larger Family to which we belong.

[*See next page for Chart.*

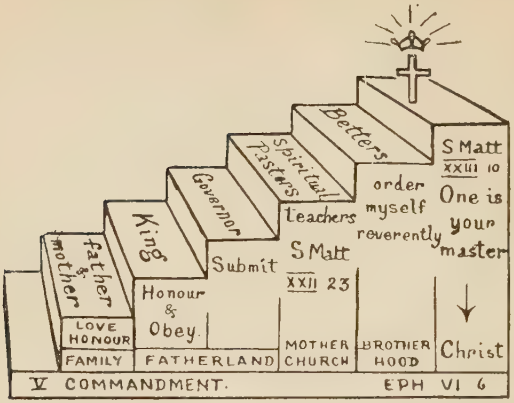


CHART.—A Simple explanation of the Fifth Commandment.

LESSON II—The Sixth Commandment

SET QUESTIONS

1. What is the sixth commandment ?
   The sixth commandment is, "Thou shalt do no murder."
2. How does the Catechism explain the sixth commandment ?
   The Catechism says, "My duty towards my neighbour is to hurt nobody by word nor deed ; to bear no malice nor hatred in my heart.
3. What feelings lead people to hurt each other ?
   The feelings that lead people to hurt each other are hatred, envy, jealousy, and anger.
4. What did S. John say about people that hate one another ?
   S. John said, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him (1 John iii. 15).

SUNDAY-SCHOOL LESSON

The sixth commandment is easy to remember—there are six letters in murder.

i. *What is Murder?*—Killing with malice—not by accident or in defence of right (Num. xxxv. 11, 12)—and suicide.

Illustration.—Cain ; Joseph's brethren (would-be murderers) ; Judas. *Why are these acts sins?* Because of the sacredness of human life. God taught this in Gen. ix. 5, 6. It cannot be restored again like money or a good name.

Suicide is self-murder, because life is given by God for His service, and not to be destroyed when we like. Cp. soldiers throwing away ammunition. Life is not ours (Acts xvii. 25). A suicide ought not to receive a Christian burial. It is wrong to say, "I wish I was dead."

ii. *The Catechism Explanation.*—"Hurt nobody by word or deed . . . bear no malice . . . or hatred in my heart."

You may think, "I shall never be guilty of murder!" No, but yet you may harbour the root of murder in your heart. See S. Matt. v. 22—being angry without a cause.

What leads to murder? *Envy*—e.g., Cain (Gen. iv. 5), the chief-priests (S. Mark xv. 10)—and *unreasoning anger*. Cp. the murder of Thomas à Becket.

Anger may be right sometimes, in a just cause.

Illustration.—George Stephenson's fight with the bully. "Be ye angry, and sin not" (Eph. iv. 26). People when angry often say unkind words which are as bad as murder; hence the Catechism says, "hurt nobody by word" as well as by deed.

iii. We keep this commandment, by taking our vengeance in doing kindness, speaking gently. Cp. Christ when the soldiers were sent to arrest Him (S. John vii. 46; S. Luke xxiii. 34; Rom. xii. 19, 20).

iv. This commandment forbids all cruelty, teaches the true manliness of meekness and gentleness. (Cp. Christ's prayer for His murderers.) It forbids cruelty to animals (the teacher can expand this thought so far as necessary); and that worst of all cruelties—soul-murder, i.e., depraving others, teaching others evil, setting a bad example, or laughing at their goodness.

NOTE.—On ill-temper. "Count ten before you speak" is a good old-fashioned rule.

Illustration.—For use above on the general aspect of cruelty. Archbishop Benson when out for a walk reproved a friend for cutting off flower-heads with his stick as he passed by. "Why?" said the friend. "Because," said the Archbishop, "you are breaking the sixth commandment." Was he right?

INSTRUCTION

LOVE AND HATRED

i. The first example we have in the Bible of a man hating another is Cain (1 John iii. 12); he hated him because his works were evil and his brother's righteous. He began by jealousy; ended in murder. The sixth commandment

forbids murder, and the Catechism explanation says, "To hurt nobody by word," etc. So this commandment teaches us the awful sin of hatred and the duty of love.

ii. *What we are not to do.*—Murder means killing a person unlawfully and with malice. Malice means the illwill that wishes harm to another. So that if we bear hatred or ill-will in our hearts, we are murderers in our hearts. Hatred is the seed from which murder grows. There are several kinds of murder. *Heart-murder* (1 John iii. 16). *Lip-murder*, when we say something spiteful to make others unhappy or something to "pay them out." This is horribly cruel. People feel unkind words terribly. *Hand-murder*. God keep us from ever laying hands on others in anger or passion! Some boys think fighting manly. It is not really, unless you are fighting to prevent harm being done to some one else or to defend the weak. All other fighting is wrong, because it is hurting others by deed. Often it is the bravest boy who refuses to fight. Fighting may lead to murder. *Soul-murder*. This is worst of all. This is when we tempt others to sin, or laugh them out of doing right, and so kill the goodness in them—destroy what is holy and pure in them.

In addition, there is suicide—*self-murder*. This is also forbidden. It is an awful sin, for it insults God by throwing away life He has given for use.

iii. *What we are to do?*—This command forbids cruelty of any kind—by word or deed, cruelty to one another or to anything God has made. So it teaches us that we are to be just the opposite. Kind to others in word and deed. It teaches us that true manliness is meekness and kindness. Children sometimes think the opposite. But Christ prayed for His enemies, and see His words in S. Matt. v. 43, 44. That is the Christian way of keeping this commandment, It is very hard sometimes not to answer back, not to say unkind things, not to be jealous. But we can try. We can "count ten." We can try to do some kind act each day. Christ is the best pattern of patience and love.

Gospel: S. Matt. v. 21, 22

[*See next page for Chart.*

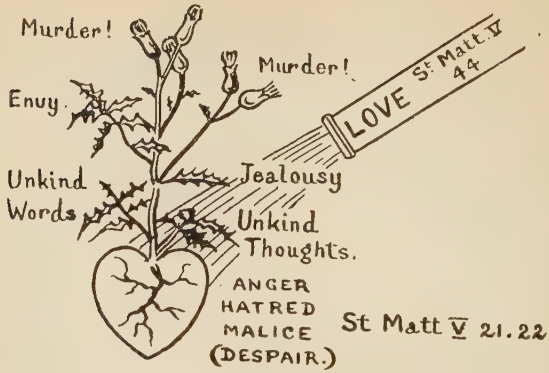


CHART.—The heart as a flower-pot, with root of murder growing in it. The weed-killer being sprinkled on the noxious plant.

LESSON III—The Seventh Commandment

SET QUESTIONS

1. What is the seventh commandment of God?
   The seventh commandment is, "Thou shalt not commit adultery."
2. How does the Catechism explain the seventh commandment?
   The Catechism says, "My duty is to keep my body in temperance, soberness, and chastity."
3. What kind of sin does this commandment forbid?
   This commandment forbids all sins of impurity.
4. Why are sins of impurity specially bad?
   Sins of impurity are specially bad because our bodies belong to Jesus Christ, and are temples of the Holy Ghost.

SUNDAY-SCHOOL LESSON

1. HAVE you ever seen a wedding? What happened? Two people were married. How? They stood before the priest, and took one another "till death us do part," in the Name of the Father, the Son, and the Holy Ghost. Why in the Name of the Holy Trinity? Because they were making a solemn oath, a vow. A vow not to forsake one another till death. How solemn a sacrament—for those whom God hath joined together!

Suppose the husband were to leave the wife after that promise, or the wife run away from the husband, and live with some one else. What would they be doing? Breaking their marriage vow. Yes, now there is one word in the seventh commandment which means just that—"adultery."

So this commandment (1) bids husband and wife be loyal to one another. Therefore we must determine to keep this commandment if ever we are married. Meanwhile

see what our Lord said about it (S. Matt. v. 27). See also how the Catechism explains it for children. Then there are ways by which *we* as children may be tempted to break it.

When baptized, we promised to renounce the "sinful lusts of the flesh"—these are the things which this commandment forbids children.

ii. *Our Duty towards our Bodies.*—"Keep them in temperance, soberness, and chastity." What does "temperance" mean? Moderation, especially in eating, drinking, and resting, etc. "Soberness" means "steadiness," or self-control in mind, e.g., there is a temptation for children to get too excited over games or treats, etc. It is a good rule "to know when to stop." "Chastity" means purity: outward, cleanliness; inward, holiness of thought.

Illustration.—Herod's rash promise (S. Mark vi. 26): (1) he had committed adultery—lust of body; (2) he was not temperate or sober at his birthday party, but excited—lust of mind.

iii. *Why must we not use our bodies for sin?* They belong to God, and are temples of the Holy Ghost (1 Cor. iii. 17); they were made in God's Image (Gen. i.), and have been hallowed by the Incarnation. (3) A Christian's body is sanctified by Baptism (S. John iii. 1–6), Confirmation (Acts viii. 14 ff.), Holy Communion (1 Cor. xi. 23–27). In the temple of the body lives the soul, in which God lives. Therefore keep the body from sin. A good rule to help us to keep from bodily sin is to avoid talking or thinking about things we should not like our parents to know about. (4) Our bodies are the "seed" of the resurrection body (1 Cor. xv. 38). Lay a holy body in the grave if you want a beautiful body at the resurrection. Cp. planting an injured bulb, which bears an inferior bloom. (3) When married, be faithful to the marriage vow. Remember marriage is a "means of grace."

iv. *What does Chastity Mean?*—Purity from everything unclean, from "rudeness" (a popular name for impurity), untidiness, and dirt. All that leads to lust. Improper books, newspapers, writing on walls, foul talk. "Let no corrupt communication," etc. (Eph. iv. 29).

Note the terrible warning: No unclean person can enter Heaven (Rev. xxi. 27; Eph. v. 5).

Beware of the beginnings of lust: love of dress, attracting others, idleness, loitering, bad companions.

Keep the baptismal promise by watching, praying, and fasting. Use often the prayer, "Make me a clean heart." Cp. Ps. li. Who wrote it, and why?

Illustration.—Of fasting and self-denial, Gideon and his army (Judg. vii.) See S. Matt. v. 8. Christ's blessing to the pure in heart.

Note.—Speak very plainly on this commandment (S. Matt. v. 29). Remember that the impressions of filthy things made on the mind never die; they are like the poison of a poisoned ring—centuries may pass, but the poison is still there!

INSTRUCTION

Our Duty to our Bodies

i. The seventh commandment teaches us the way we must keep our bodies. In temperance, soberness, and chastity, i.e., purity. First, this command refers to married people—reminds them that marriage is a holy thing, that if man leaves wife, or wife husband, it is committing an awful sin. Or if one should take another man's wife or husband, it is a wicked thing. Christ said, "What God hath joined together, let not man put asunder" (S. Matt. xix. 5). Many think lightly of this sin (e.g., newspapers and divorce). But cp. 1 Cor. vi. 9.

ii. We have promised to renounce the sinful lusts of the flesh. They are, e.g., gluttony, drunkenness, sloth, impurity. If we like eating or drinking too much, that is not temperance, and we shall soon want other things worse than over-eating. If we have a violent temper, we cannot call that "temperance." If we are too fond of excitement, that is not soberness. In particular, if we are impure in thought, word, deed. If we like to think about things which no child ought, to talk about them with others, perhaps scribble dirty words, and worse, then we are yielding as children to the same sin which leads other people

to commit adultery. We are making ourselves unclean. That is not chastity. And remember Rev. xxi. 27.

iii. *How to keep this Commandment.*—We must not let our bodies do what they like (e.g., though you may not like it, perhaps, always *wash* !). The body is a good servant, but a bad master. (Cp. the story of the Arab and his camel.) When you see a girl dressing up in all sorts of silly finery, you know her body is getting the better of her. Or a boy dawdling, lazy, over-sleeping, be sure the same thing is happening. What S. Paul says should be our motto. See 1 Cor. ix. 25. We must train our bodies by self-denial. That is where the usefulness of the Days of Fasting and Abstinence comes in. Give up what will lead you into sin—love of finery, idling, bad pictures, reading bad newspapers, going with bad companions. Above all, watch and pray—"Make me a clean heart."

And why ? Because God made our bodies—(think of a photograph of yourself). Christ redeemed them. He died for them, He paid that tremendous price, that we might live clean and pure.

Gospel : S. Matt. v. 8

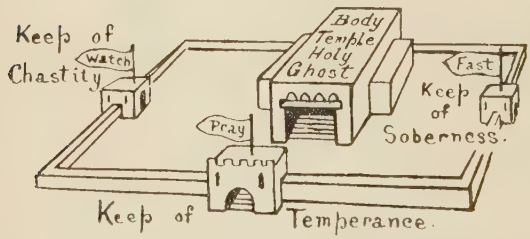


CHART.—Ezekiel's Temple. "The Temple of the Body," guarded with three keeps.

LESSON IV—The Eighth Commandment

SET QUESTIONS

1. What is the eighth commandment ?
   The eighth commandment is, "Thou shalt not steal."
2. How does the Catechism explain the eighth commandment ?
   The Catechism says, "My duty is to be true and just in all my dealings : to keep my hands from picking and stealing."
3. What else does the eighth commandment forbid besides stealing ?
   The eighth commandment forbids all dishonesty, and the things that lead to stealing, such as betting and gambling.
4. Why is it dishonest to bet or gamble ?
   It is dishonest to bet or gamble, because that is trying to obtain money without giving a fair return.

SUNDAY-SCHOOL LESSON

i. *This commandment forbids all kinds of dishonesty.* What is "stealing" ? Taking something without the owner's will, or keeping something without his will. It is a sin to do either of these even in little things, such as taking a piece of sugar from the cupboard, a penny from the shelf, a flower from a neighbour's garden. Why ? Because it is wronging our neighbour. "It is a sin to steal a pin." This is what "picking" means.

ii. *It tells us to be "True and Just in all my Dealing."*—(*a*) The eighth commandment not only forbids dishonesty, but teaches us the duty of fair play. The boy who cheats at games or at lessons is really breaking this commandment—doing a mean, dishonest thing. A boy in business (e.g., an errand boy sent on a message loitering), if he wastes his time instead of working, is again "stealing" from his

master (e.g., 5*s.* a week means 1*d.* per hour. If I waste half an hour, that is equivalent to taking so much money ($\frac{1}{2}d.$) from the till).

(*b*) Ps. xxxvii. 21 says: "The wicked borroweth and payeth not again." This also is stealing, and is a common sin—getting into debt.

(*c*) Gambling leads to the wrong and reckless use of money, stirs up bad desires, and lowers the general moral tone, tempting people to disregard the honest use of money.

(*d*) Business trickery. The teacher must introduce such subjects as the children will understand in their own neighbourhood: sweating, "bargain" hunting, and selling; raffles and lotteries.

Illustration.—Army boots and bayonets, once made of inferior stuff, were served out to soldiers, fell to pieces, brought illness and disaster.

iii. *God's Punishment on Achan* (Josh. vii. 20 ff.).—Achan saw, coveted, took, and hid. Remember also that "stealing" comes into Adam's sin, as a temptation of the Devil. How are we to resist it? (1) By observing the golden rule (S. Matt. vii. 2). (2) By running away from the temptation. Eve stayed near it, and looked and coveted. (3) Be content (Heb. xiii. 5). Discontentment leads to coveting and theft.

iv. *Be true and just* (i.e., honest).—"*Honestus*" means "gentleman." A gentleman is one who is always "true and just."

Illustration.—(1) S. Paul's advice to the thief who is repentant, "Let him labour" (Eph. iv. 28). (2) A thief's amendment—Zacchaeus (S. John xix. 2).

INSTRUCTION

Dishonesty

i. *What is Stealing?*—Taking what belongs to some one else without his permission. There are places in London where boys and girls are taught to pick pockets (e.g., Oliver Twist). None of us, I hope, is in danger of this, but we have much to learn from this commandment.

For the Catechism explanation is, "Be true and just," etc., and "keeping my hands," etc. "Picking" means—what? This commandment forbids all dishonesty. Not only taking sugar from mother's cupboard, but, e.g., copying from a boy or girl at school, putting bad money in the collection, whispering answers to some other boy who is being questioned at Catechism; cheating over bargains, by trying to buy too cheap or sell too dear; sweating—a prince caught typhoid through wearing a coat made in a sweater's den. When an errand boy or a servant dawdles or a gardener wastes time, he is stealing from the gentleman who employs him. Cp. the parable of The Talents—especially the unprofitable servant, who was really breaking this commandment.

"It is a sin to steal a pin,
To cheat in any way;
To waste the time which is not ours,
To borrow and not pay."

ii. *What is Honesty?*—Honesty is being just and true (truthful) in all my dealings. The old Romans used this word "honestus" for a gentleman. It is true that we can all be gentlefolks by being honest—just and true in *all* our doings. So pray that we may try to get an honest living, and do our work faithfully and well (cp. Christ the carpenter). If necessary, add, "Do not sell without giving full weight. Never adulterate. Never borrow without repaying. Do not gamble. The latter is not an honest living, because it is taking something without giving a fair return. Always pay honestly for what you buy (Rom. xiii. 7), work hard (2. Thess. iii. 10 ff.).

iii. *Why is it Wrong to Steal?*—Because all things we have come to us from God, to use and enjoy. When we take them wrongfully, we are misusing what He has given. Last week we learnt that our bodies are made by Him, and are temples of the Holy Ghost. If we use our hands to steal then we are defiling the temple. Remember always the Golden Rule.

Gospel: S. Matt. xxv. 14–30

NOTES.—Short weight (Levit. xix. 35, 36; Prov. xi. 1). Illustration of dishonesty in action, Ananias and Sapphira (Acts v). Almsgiving is the best cure for selfishness (S. John xii. 4–6); selfish greed ruined Judas. His first steps in dishonesty were "picking" (S. Matt. xxvi. 14–16; S. John xii. 6).

How should we use our money? As stewards, for love of God and man, with thrift, and in the support of those dependent on us.

What does God promise to those who use money properly? (S. Mark. xiv. 9; S. Luke. vi. 38).

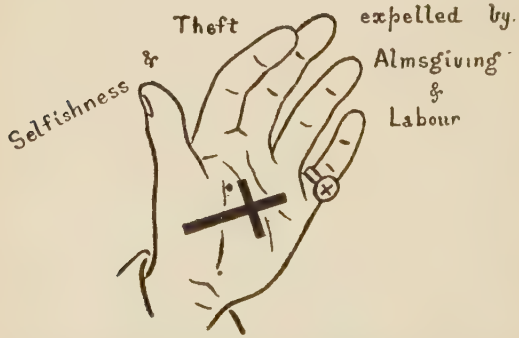


CHART.—The hand that might be tempted to steal, wearing the magic ring of Almsgiving, which guards from selfishness and coveting, and the line of honest Labour—a Cross, which guards from idleness and theft. See Deut. vi. 8, viii. 17, 18; Ps. xxiv. 4; Zech. xiii. 6; Eph. iv. 28.

Write the words Selfishness, Theft, Expelled, Almsgiving, Labour to each of the fingers.

LESSON V—The Ninth Commandment (Truthfulness)

SET QUESTIONS

1. What is the ninth commandment ?
   The ninth commandment is, "Thou shalt not bear false witness against thy neighbour."
2. How does the Catechism explain the ninth commandment ?
   The Catechism says, "My duty is to keep my tongue from evil speaking, lying, and slandering."
3. What is slander ?
   Slander is saying unkind and untrue things about others.
4. Why is slander wrong ?
   Slander is wrong, because to slander any one is to do the special work of the Devil (Rev. xii. 10).
5. What prayer may we use against this sin ?
   We may pray David's prayer, "Set a watch, O Lord, before my mouth, and keep the door of my lips" (Ps. cxli. 3).

SUNDAY-SCHOOL LESSON

1. "Witness" (from Witan, cp. wit and Witanagemot, "to know") *means telling what I know*. Bearing witness is not wrong, but we must learn how to do it properly. (1) Take care that it is true. Not only is false witness forbidden here, but careless or exaggerated witness (cp. the form of the oath "to speak the *whole* truth"). (2) Take care that it is necessary, i.e., do not tell tales. It is not always necessary to tell what you know about people (e.g., it may only be necessary when you are asked by

the Law, or by a master or parent, or when it will stop further ill-doing).

Illustration.—If a boy is breaking a rule at school, warn him first before you bear witness against him (cp. S. Matt. xviii. 15, 16).

ii. *The ninth commandment forbids :* (1) *Perjury* (cp. the lesson on Commandment III). (2) *Evil-speaking.* This is speaking of others' faults unnecessarily, and so making mischief. Cp. Joseph's conduct and the evil it brought on him (Gen. xxxvii. 2). See S. Matt. v. 9, "Blessed are the peacemakers." (3) *Lying.*—The third commandment also forbids untruthfulness. So note that truthfulness is part of our duty to God and our duty to our neighbour. Lying is very often due to cowardice (i.e., fear of punishment). Speak of the manliness of taking punishment bravely when it is deserved ("facing the music"). There are two kinds of lies, acted and spoken.

Illustration.—Jacob (Gen. xxvii. 23) ; Joseph's brothers (Gen. xxxvii. 32) ; Gehazi (2 Kings v.) ; Ananias and Sapphira (Acts v). God's severity upon lies is instanced in the case of Ananias and Sapphira. Why ? Because a lie is the work of the Devil (S. John. viii. 44). Liars are to be punished with the Devil (Rev. xxi. 8). The Devil told the first lie. It was false witness which helped to put Christ to death. (4) *Exaggeration* (cp. the spies in Canaan, Numb. xiii. 32). (5) *Slandering,* i.e., telling false stories of others—maliciously ("Devil" means slanderer). Gossip is repeating them. Emphasise the danger of it. Cp. the story of the lady and the feathers, from the "Life of S. Philip Neri." The saint made her walk a long way one day, dropping feathers out of her bag. Next day he ordered her to go back and pick them up. When she confessed her inability, "See the widespread evil of gossip," said the saint ; "the harm of taking away character."

iii. *What the Tongue is.*—See S. Jas. i. 26, iii. 5–10. Let us *think* charitably before speaking (S. Matt. vi. 1, 2). Judge not. See the Psalmist's prayer about his tongue, Ps. cxli. 3. Quote the old proverb : "*They say. What do they say ? Let them say.*"

INSTRUCTION

The Use of the Tongue

The ninth commandment tells us to be kind, truthful, and straightforward in all our words, or, as the Catechism puts it, "keep my tongue from evil-speaking, lying, and slandering."

i. *The Devil is a Liar and Slanderer.*—All the sins our tongues commit are specially hateful to God, because the Devil sets them going (S. John. viii. 44). The Devil brought the first lie into the world; tried to slander God (Gen. iii. 5). So every one who does likewise is doing the work of the "enemy of God," and some day will share his punishment. Everything that is not quite true or kind in speech is a kind of "false witness." A lie is a coward's trick; no Christian should utter it. (Cp. George Washington.) God wants us to be courageous with our lips. Keep them very honest, clean, kind, truthful. Despise story-telling or tale-bearing. Make up your minds always to tell the truth. Jesus is the Truth. Also never listen to slander or gossip. Say, "Jesus would not; I won't." Cp. story of woman taken in adultery (S. John. viii. 7), He would not listen. What are we that we should judge others? See Ps. xxxix. 1, "I said I will take heed," etc. Tell the story of an old heathen who, having learnt the meaning of this verse from a Christian teacher, went away and never returned for another lesson. When a year after his teacher met him and asked him why, he said, "I have not yet learnt to practise your first lesson."

ii. *How to be Truthful.*—It is so easy to speak. Therefore we need to think before we speak. Cp. S. Peter's Fall. If we have lied, and are sorry for it, remember God forgives the penitent. Pray that He will help us to be truthful. Then, with regard to slander or tale-bearing, pray for charity, for Christ's love. Then we shall not want to talk evil of others if we try to love them and think the best of them. "Charity covereth" (1 Pet. iv. 8).

Gospel: S. John xviii. 37 ff.

Illustrations.—(1) A deaf and dumb boy was asked what a lie was. He drew a crooked line between two dots. Truth he drew as a straight line between the two dots. (2) The murder of S. Thomas à Becket is an illustration of harm that comes from the tongue. Cp. also Edna Lyall's "Autobiography of a Slander." We never know how much harm *idle* gossip does.

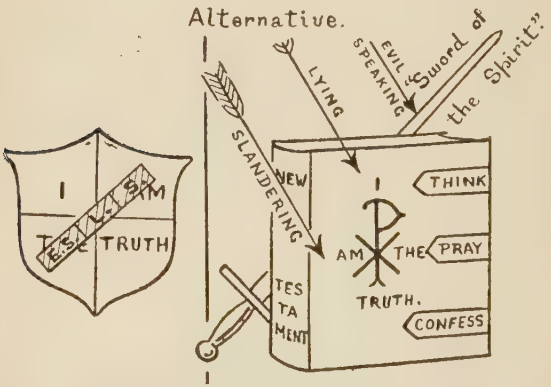


CHART.—The Bar Sinister that spoils the Shield of Honour. It has three divisions—evil-speaking, lying, slandering.

ALTERNATIVE.—The three darts which we need to combat: "The Sword of the Spirit" and the "Word of God," the Truth, as a Shield.

LESSON VI—The Tenth Commandment (Covetousness)

SET QUESTIONS

1. What is the tenth commandment?
   The tenth commandment is, "Thou shalt not covet thy neighbour's house," etc.
2. How does the Catechism explain the tenth commandment?
   The Catechism says, "My duty is not to covet or desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me."
3. What is coveting?
   Coveting is longing to possess what we have no right to.
4. What is your whole duty to your neighbour?
   My whole duty to my neighbour is to love him as myself.

SUNDAY-SCHOOL LESSON

NOTE.—The explanation of the Duty "in which it *shall* please God to call us," not "*hath* pleased God." This is frequently misquoted. The Catechism says "*shall* please," because it is quite right to attempt self-improvement.

i. *The Sin of Coveting* is "longing to possess that to which we have no right." This commandment refers to a sin of thought (not action, as the other commandments). This is a dangerous sin (cp. 1 Cor. vi. 10; Eph. v. 5), against which Christ warns us (S. Luke xii. 5, 15; the parable of the Rich Fool). **Illustrations.**—Achan (Joshua vii.), Ahab (1 Kings xxi.), Gehazi (2 Kings v. 21), Judas (S. Matt. xxvi. 14). See how this sin always brings others

in its train. Breaking this commandment leads to breaking more of the others than any other sin. E.g., Ahab's coveting is followed by false witness and murder. Gehazi's coveting by lying. Judas's coveting by theft, deceit, betrayal, and self-murder. So coveting a prize may lead to cheating to get it. Coveting praise often leads to lying and boasting. Coveting the life of companions in easier circumstances leads to idleness and disobedience. Coveting dress or luxury leads to the neglect of succouring father and mother. Coveting, then, means longing to have something we ought not to have, or desiring to benefit at some one else's expense. (The word "covet" can be used in a good sense, e.g., 1 Cor. xii. 31; but then it means "strive after, and try to obtain"—but without hurting others in so doing.)

Coveting lies at the root of the sins of discontentedness—"being ashamed of what I am" and—"stinginess." The opposite to "covetous" is "generous."

ii. *The Remedy.*—Coveting is a sin of thought. How can I control my thoughts? It needs practice; but it can be done by God's help. (1) Think and care more for heavenly things (S. Matt. v. 6, vi. 21, 22; Col. iii. 2). (2) Remember that a man's life is not simply "outward things" (S. Luke xii. 15). Be contented (1 Tim. vi. 6–10). (3) Be industrious. (That is why the Catechism adds to this commandment the words "learn and labour truly," etc. Satan finds mischief for idle minds as well as idle hands.) Do your duty faithfully; God will not call us to any state for which we are unfit. (4) Be generous. Almsgiving is the cure for too much desire for money.

iii. *This commandment teaches us* "to be satisfied, so far as worldly success and enjoyment are concerned, with the results that come in the appointed path of duty, and to learn by patient diligence at school or business the trade by which to earn our living. In doing that well and thoroughly, we do not know to what better state it may please God to call us." Cuthbert the shepherd-boy became the great bishop. Stephenson the pit-lad became the great engineer.

INSTRUCTION

"THOU SHALT NOT COVET"

i. *Sin begins in the Heart.*—Most of the other commandments forbid sinful acts, e.g., murder, theft; but this commandment deals with sinful thought. The truth is, sinful acts spring from sinful thoughts in the heart. That is why Christ said that an angry man was as liable to judgment as a murderer (S. Mark vii. 21–23).

Illustration.—(*a*) You cannot change the course of a big river, but if you went up the hills to the spring where it begins, it would be easy to turn its course. (*b*) A pipe burst in a house, and a man tried to collect the water in buckets till the plumber came. It was impossible work. The plumber turned it off at once at the main! Check the evil thought, and you will not commit the evil action.

ii. *What is Coveting?*—Wishing for something to which we have no right. Coveting always leads to some evil action. It led Ahab to false witness and murder, etc. It leads children to be disobedient, rebellious, thieves. Gambling is a sin which comes from covetousness—it is the dreadful worldly wish to "get rich quick."

We cannot help bad wishes or thoughts coming into our minds, but we can help letting them stay there. Cp. the Chinese proverb, "You cannot help swallows flying round your head, but you can help their building nests in your hair."

Meanness and stinginess are often a sign of covetousness. So are miserliness and greed. Sometimes you find a child hating another because the latter is better off, or has more time, or better clothes. Sometimes a grown-up person hates a friend because the latter is so much more gifted, or has easier manners, or is more attractive. This also is covetousness. Christ said, "It is more blessed to give than receive." The miser says, "It is more blessed to receive than give."

Illustration.—The summons of death to "Riches" in the morality play "Everyman!"

iii. *God is the Giver of all our Good Things.*—God, our Father, has put us where we are, equipped us with our

gifts—and He is our Father. He knows what is best. He knows what the future destiny is for us. That ought to prevent us from being discontented or covetous. If we remember this, we shall not want things He does not give us; we shall know He will give what is good for us. We need not envy any man his riches, freedom, or position, because our Heavenly Father will in His own good time, give us all we require. So the Catechism tells us that the remedy for coveting is to "learn and labour truly," etc. Cp. the old proverb, "Do the next thing." This means, "Do your duty as you see it, and leave the rest to God." That does not mean that we may not try to "better" ourselves. Indeed we may, and ought. God always helps us if He sees us industrious, persevering, and contented. He may call some of you to a high post some day. But we must not covet it, or be angry if it does not come. Trust God, and be contented. Do your best in school, at business, in service. So then, this commandment teaches us to be industrious.

Gospel: S. Matt. vi. 30

Illustration.—(1) The man with the muck-rake, "Pilgrim's Progress." (2) A man once advertised a field to be given to the man who could prove he was contented. An applicant came. "Are you contented?" "Yes." "Then what do you want my field for?"

CHART.—The Penny. Whose coin is this? God's. He gives. Therefore covet not. Note the words on it: Dei Gratia.

LESSON VII—The Three Christian Duties

SET QUESTIONS

1. What are the three great duties ordered by Christ?
   The three great duties ordered by Christ are prayer, almsgiving, and fasting.
2. Why is prayer our duty?
   Prayer is our duty because we cannot know or love God properly unless we speak to Him.
3. Why is almsgiving our duty?
   Almsgiving is our duty because we cannot love our neighbour properly unless we are ready to help him in time of need.
4. Why is fasting our duty?
   Fasting is our duty because it is a way by which we show sorrow for our sins, and get control over our bodies.

SUNDAY-SCHOOL LESSON

DUTY is something due or owed. S. Matt. vi. contains Christ's comments on the three Christian duties—prayer, almsgiving, fasting. Notice that Christ does not *command* Christians to do these things, because He takes it for granted that they will be done. He simply gives instructions as to *how* they are to be done.

Illustration.—You do not order a child to have breakfast every day, but you might say to him, "When you breakfast, mind you say grace."

(1) The duty to God is—prayer.
(2) The duty to neighbour—almsgiving.
(3) The duty to self—fasting.

} In all three duties God's praise, and not human praise, to be sought.

i. *Prayer.*—This is necessary, because we cannot know God without it, e.g., whom do you know out of those you

meet going to school? Those to whom you speak. What sort of prayer is mentioned here (S. Matt. vi. 5–16)? Private prayer. (1) It is to be "secret"—that is, *alone* (verse 6). (Emphasise the value of being able to go into the church for private prayer.) (2) Not as the hypocrites (verse 5), ostentatious and self-righteous. (3) Persevering. Cp. the parable of Unjust Judge (S. Luke xviii. 61). (4) Humble. Cp. the parable of the Pharisee and the Publican (S. Luke xviii. 10). (5) Believing (S. Matt. xxi. 22).

ii. *Almsgiving.*—Point out how it exemplifies our duty to our neighbour. Cp. the parable of the Good Samaritan (S. Luke x. 33). Almsgiving is a duty to God, because He gives us all, and also a sign of love to our neighbour. How do *you* practise the duty of almsgiving? Draw a practical answer from the children. What do you do with your pocket-money? The Jews gave a tenth. We ought not to do less than a Jew. Christ says, "Give secretly," not as hypocrites, with a trumpet (S. Matt. vi. 1–4). Cp. giving on subscription lists.

Illustration.—The old Duke of Wellington was once in church; a man next to him wanted to show off. The Duke put down 2*s.* 6*d.* on the desk for the collection. The other immediately pulled out a sovereign. The Duke repeated his tactics. The other followed, till a pile of half-crowns and sovereigns was collected. When the sidesman came, the dandy swept all his sovereigns into the plate; but the Duke gave his original half-crown. He did not give to get praise from men.

Have a rule about your giving (1 Cor. xvi. 2). (Mention some of the things we ought to support as loyal sons of the Church. Church expenses, schools, poor, missions, etc.) Cp. a son helping his mother.

iii. *Fasting* is a sign of unselfishness, or self-denial. Why is it our duty to fast? (1) To get control over our body (1 Cor. ix. 27). Too much oil in the works of a clock stops it. (2) As a sign of sorrow. When we are in real sorrow we cannot eat. So as a sign of sorrow for sin we *will* not eat sometimes. Christ says again, "Do it secretly" (S. Matt. vi. 16). We ought always to be self-denying and unselfish, for even Christ pleased not

Himself. But the Church, our wise Mother, says, " Have a time for doing everything." Hence days of abstinence and fasting are appointed. Find the place in the Prayer Book. How are we to fast ? By doing without certain kinds of food, certain luxuries (e.g., sweets, pickles), on the days appointed. Saying an extra prayer (e.g., the collect for the day). (3) Doing something for others on a Friday. Fasting is a natural duty (cp. 1 Cor. vii. 5).

Give examples of " fasting " from the New Testament. (*a*) Christ (S. Matt. iv. 2). (*b*) The Church (Acts xiii. 2, 3). (*c*) The disciples (S. Luke v. 33–35). (*d*) Anna (S. Luke ii. 37). (*e*) S. Paul (2 Cor. vi. 5 ; xi. 27).

INSTRUCTION

A Dutiful Christian

A dutiful man is one who does his duty without arguing or grumbling about it. Cp. An old woman saying, " He's a dutiful son, *he has never given me a word of trouble.*" A Christian has certain duties to do. He must do them willingly, because Christ asks him. There are three duties about which Christ gave instructions—praying, almsgiving fasting. Do them without grumbling.

i. *A Dutiful Christian is a Praying Christian.*—Prayer is a duty which we owe to God. What would your parents think if you never spoke to them ? They would say you were sulky or ill. Because they are our parents, we do not seem able to *help* speaking to them. So we have a Heavenly Father, and we ought to speak to Him. No day ought to pass without prayer to Him, night and morning, and whenever we think of Him during the day (Ps. lv. 17). And Christ said, if we pray in secret, not so that others can see us and think how " holy " we are, God will reward us. Can He hear us children ? Cp. Browning's " I miss my little human praise."

ii. *A Dutiful Christian is a Giving Christian.*—All that we have belongs to God—time, money, work, play. So to show we acknowledge God as the Giver, we give part to Him. (Cp. a child offering mother a sweet from the bag she has given him.) This is almsgiving. Part of our time is to be

set aside for Him—Sunday. Part of our money as alms. It is best to give it in church, where we know it will be used specially in His service. By giving our money, we show our love to our neighbour as well, and that is fulfilling Christ's command. We ought to try to give regularly. Jews gave their tenth. See 1 Cor. xvi. 2. "The Spirit of Poverty is opposed to the lusts of the world." The best way to learn not to love money is to give away all we can for Christ's sake.

iii. *A Dutiful Christian is a Fasting Christian.*—Fasting includes all kinds of self-denial. Giving something of our very own to Jesus. Giving up sometimes food—meat, sugar, pickles; some of our time (to spend more in prayer or in work for Him), e.g., as a Sunday-school teacher or a server. But we must not let others notice it. Do it (1) because Christ also denied Himself; (2) because thus we get control over our bodies; (3) because thus we show our sorrow for sin; (4) because *He* gave up everything, and we should love to copy Him. Be unselfish! Remember the Church's fast days. Think why they were appointed.

Gospel: S. Matt. vi. 16

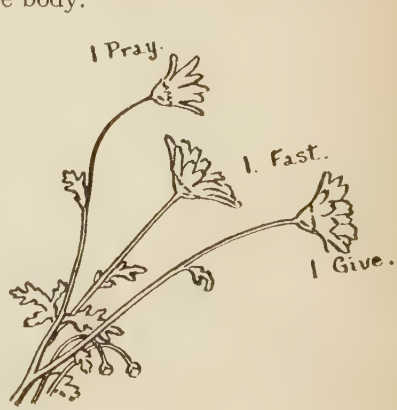
Homily.—Watts, the painter, overcame sleep as a young man by lying on a bed of hard boards. That was "fasting," to get control of the body.

CHART.—The Flowers of Natural Duty. These three duties are "natural"; they are done automatically by the flowers, instinctively by man. So we do not need a command to do them, but only directions how to do them.

(a) *Pray, as the flower turns towards the sun,*

(b) *Fast, as the flower denies itself comfort (thorns), throws away its wealth (pollen, honey-dew). If it did not, it would die, and not "leave the earth."*

(c) *Give, as the flower gives scent, colour, beauty, seed, oxygen.*



LESSON VIII—Grace

SET QUESTIONS

1. What is grace ?
   Grace is God's help given to mankind.
2. What is special grace ?
   Special grace is God's help given us for special purposes.
3. What are the means of grace ?
   The means of grace are prayer and the Sacraments.
   What is the difference between prayer and a Sacrament ?
   The difference between prayer and a Sacrament is, that in prayer there is not an outward sign, but in a Sacrament there is always an outward sign, of the grace being given to us.

SUNDAY-SCHOOL LESSON

NOTE.—Take the sentence in the Catechism, "*My good child, know this,*" etc., and paraphrase simply. Cannot keep God's commandments without what ? Special grace. What is grace ?

i. Grace is the free gift of God's help through Christ's merits ("grace"—Lat., *Gratia* ; cp. "refreshments gratis"). Grace then is the gift of God to our souls—(1) of His help (or holiness) to work in us, and (2) of every blessing of the Incarnation and the Atonement.

Our life is like a journey through an unknown land. What does the traveller need ? Food, maps, protection, a guide, oases in the desert, etc.—i.e., continuous help of various sorts.

Illustration.—In the Paris-Pekin motor-race, depôts were established on the route beforehand. So Christ has been

over the ground before us. The help which we thus need and can get from God is "grace." "Without Me, ye can do nothing" (S. John xv. 15).

ii. There are two kinds of grace—"special and habitual." Any gift we receive may either last for a time only or be permanent. E.g., (*a*) gifts given for a time. Samson's final strength (Judg. xvi. 28; cp. xi. 29, vi. 14); Elijah (1 Kings xix. 8). Evidently this kind of grace is to help people to do some special act. It is like "help in a crisis." (*b*) Gifts given for permanent possession. Samson's natural power; Moses' power of judgment (Exod. iii. 12, iv. 12); Solomon's wisdom. Such grace is given to help men to *live a certain life habitually and constantly.* Could such gifts ever be lost? Yes, lost by sin—"thrown away." Think how Samson lost his.

iii. *Actual or Special Grace* is "passing help given to the soul"—a gift to help us to do a special act, perhaps a special act of goodness, self-denial, sacrifice, victory over some great temptation. Give instances—e.g., Joseph (Gen. xxxix. 9). It can be gained by prayer (S. John i. 16, viii. 12; Acts x. 32). Can be missed by disobedience or neglect (S. Matt. xix. 22; S. Luke xix. 42, xxii. 40–46; cp. S. Mark xiv. 37—S. Peter's failure). Instances of special grace given by prayer: Eliezer (Gen. xxiv. 12, 27); S. Peter in prison (Acts xii. 5, 11).

iv. *Habitual Grace* is "to keep us in a constant state of acceptance with God." We are in a "state of grace" through Baptism. An earthly father's children are sure of his love, and protection; he provides them with food, clothes, shelter, etc., unless they are forfeited by misconduct. So we are sure of God's help of habitual grace, because we are His children. This gift of grace was won by Christ's Atonement, and is administered by the Holy Spirit. It is given to us through the Sacraments. Cp. Art. xxv. 1st par. Take Baptism as an illustration of a Sacrament giving habitual grace—its effects are to join us to God, as His family, and to make us holy.

NOTE.—Samson is a good instance of *habitual* grace and how it may be lost, and of *special* grace and how it may be obtained.

INSTRUCTION

Grace

i. *What it is.*—God's help freely given to us to make us able to be faithful Christians. It is a free gift (*gratia*)—i.e., we cannot earn it or buy it; it is "free" because God loves us and wants us to be good. We need it badly, for we are weak and sinful, and cannot keep His commandments or even our own resolutions or promises. Cp. S. Peter's resolution and fall, and refer to our own quickly broken resolves. So the Catechism is right in saying, "Thou art not able to do these things," etc.

ii. *Jesus Christ brought Grace into the World* (S. John i. 17).—By His death He took away the sin which separates us from God. By His Resurrection and Ascension He made it possible for us to rise and be made One with God. He brought indeed all the help we need to make us holy and happy. Now it is given to us from Jesus Christ, by the Holy Spirit.

iii. *How we can get God's Grace.*—Grace is given in two ways: (1) by prayer and (2) in the Sacraments. (1) God gives us His help whenever we ask for it. Cp. S. Peter, who did not pray, and so sinned. So the Catechism tells us that we must "learn at all times to ask for it," etc.

Illustration of God's answer to prayer for special grace, S. Peter's imprisonment and escape (Acts xii. 5–11).

But (2) God has given us special ways of getting His grace—the Sacraments. In our earthly father's house there are all the things we want (e.g., water), put ready for us to use when we want them. So in God's household, the Church, grace is always ready for us in the Sacraments. E.g., if mother wants her baby's soul washed clean, and baby made a member of Christ, this grace is ready for baby in Baptism. So more strength is given us, as we grow older, in Confirmation. We who are baptized have two sorts of grace given us. (*a*) *Habitual grace*—i.e., the love and favour of God, in which baptized people always live. (Cp. the meals given at home, because you are mother's children.) This is exhibited for us in the Sacraments. And (*b*) *special*

grace, help for special occasions or purposes, which we can get by prayer. "Ask, and ye shall receive."

iv. *How can we feel the Power of Special Grace* ?—Not until we use it. (Cp. the power of speech and movement, unknown unless we use it.)

Illustration.—The paralysed man (S. Mark ii. 3, 4).

Gospel : S. John xvi. 23 ff.

Homily.—Instance a boy's temper. "Is there special grace for everybody ?" "Yes, what is the grace you need ?" "I want to get rid of my temper." "You won't do that. It will always be there for you to fight against it. But ask for special grace to hold it in check. God will give it you."

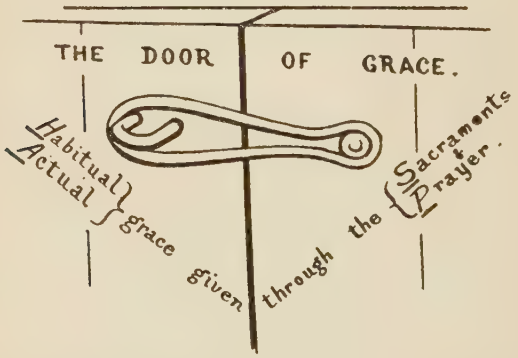


CHART.—The Hasp that fastens the Door of Grace. ***Habitual, Actual*** *(grace given through the)* ***Sacraments and Prayer.***

LESSON IX—Prayer

SET QUESTIONS

1. What is the difference between prayer and a Sacrament?
   The difference between prayer and a Sacrament is, that in prayer there is not an outward sign, but in a Sacrament there is always an outward sign, of the grace being given to us.
2. Are we able to do our duty to God and our neighbour?
   We are not able to do our duty to God and our neighbour without God's special grace.
3. What then must we learn to do?
   We must learn at all times to call for God's special grace by diligent prayer.
4. What is prayer?
   Prayer is the lifting up of the mind and heart to God.
5. How are the petitions in the Lord's Prayer divided?
   In the first three petitions we pray for God's glory; in the last four we pray for our own needs.

SUNDAY-SCHOOL LESSON

WHAT do we want in order to be good? God's grace. How is it given? Through prayer and the Sacraments.

i. *What is Prayer?*—"Speaking to God"—making known our requests; "lifting up the soul away from all that distracts to God." Cp. a diver's airpipe. Though under water, he breathes the atmosphere of the upper air. Though God is willing to give, we must first ask. We have already seen that prayer must be *diligent* (S. Luke xi. 9, 10; cp. parables of Unjust Judge and of Importunate Friend, S. Luke xviii. 1–8 and xi. 5) and *humble*. Cp. Pharisee and publican, i.e., we must come humbly, because

we know ourselves to be weak, sinful, and unworthy (S. Luke xviii. 9).

There are many different objects or purposes in prayer. Five principal objects. (1) *Praise* (for God's glory). (2) *Thanksgiving* (for God's love). (3) *Intercession* (for others). (4) *Supplication* (for our needs). (5) *Deprecation* (against sin or danger). Illustrate these from the Lord's Prayer.

ii. *When should we Pray?*—Daily, twice a day at least (cp. Daniel, Ps. lv. 17). How to pray? (*a*) Kneel straight (Dan. vi. 11; S. Luke xxii. 41), and keep quiet. God counts little children's prayers good if they keep these two rules. (*b*) Remember God's presence. Cp. Hagar (Gen. xvi. 13). None of God's children are too little to pray (S. Matt. x. 29). (*c*) Try to think of and understand what you are saying. A man once had a dream of prayers—gold, black, and blank. An angel showed that this was how they reached Heaven: the gold were rightly offered; the black wrongly offered; the blank were prayers spoken without thinking.

iii. *Why our Prayers reach God* (Rev. viii. 3, 4).—Because they are offered in the Name of Christ. A Chinese heathen puts his prayers on a string and flies them with a kite. (Perhaps an angel takes even such prayers to God, because a heathen knows no better.) But the Name of Christ is *our* kite (S. John xvi. 23).

The Lord's Prayer is the model prayer. (Explain "model.") "After this manner." (S. Matt. vi. 9, S. Luke xi. 2). It comes twice in the Gospels, once in the Sermon on the Mount, and again privately to the disciples. It has a beginning and an ending and two main parts. (1) The beginning we call the Invocation—to draw out our faith; (2) then the things of God come first—His Name, kingdom, and will—because they are more important than our own things, and ours will prosper in proportion as we merge them in His; (3) then come our needs, and those of others; (4) and last, thanksgiving and praise.

All our Prayer-Book prayers are built on its model.

All private prayers should be built like it.

NOTE.—It is a "*form*" of prayer, and therefore justifies our having other forms of prayer.

INSTRUCTION

How to Pray

The Lord's Prayer is the "model" prayer. Christ gave it to the disciples as a pattern. So we must notice very particularly what it teaches us about prayer.

i. *The Address.*—It begins with the Name of God—our Father—and adds some words about what He is and where He is. Cp. other "addresses," such as, "O God, Who art the author of peace and lover of concord." E.g., if we want pardon, then we should think of God as Merciful; if we want help, think of Him as Almighty; if special grace, think of Him as the "Giver of all goodness." In this way we begin our prayers with an act of faith, telling God what we believe Him to be. All prayer must be with faith, "Believing, ye receive."

ii. *The Petitions show us that we should put God first.*—Give Him praise, adoration, etc. (e.g., Thy Name, kingdom, will).

Illustration.—The sending of the quails (Numb. xi.). The Israelites did not put God first, but only thought of their own needs. What does God Himself want? His Name to be hallowed, His kingdom to come, His will to be done.

iii. *Prayer should make known our Wants to God*—supplication and deprecation. "In everything by prayer and supplication, with thanksgiving" (Phil. iv. 6). God is pleased to hear all. E.g., S. John ii., "The water changed to wine," shows us He knows about men's pleasure, happiness, and business. S. John xxi. shows He cares about our comfort; the fire and breakfast were prepared by Christ Himself.

iv. *Prayer should be Unselfish*—intercession. Cp. (1) Jacob (Gen. xxxii.); (2) God's approval of Solomon's unselfish prayer (1 Kings iii.).

v. *Prayer should always contain Thanksgiving.*—Never miss that out.

vi. *Always ask in Christ's Name.*—That is the way to be sure of an answer. An ambassador acts for his king.

The king acts through His ambassador. So our prayers, offered through Christ, mean, Christ's prayers are offered through us, i.e., by our lips. Faith in the power of our own prayers is hard. Faith in the power of Christ's prayer through us is easy. What He prays for is certain to be heard by God. The youngest may thus pray assuredly.

Gospel : S. John xvi. 23

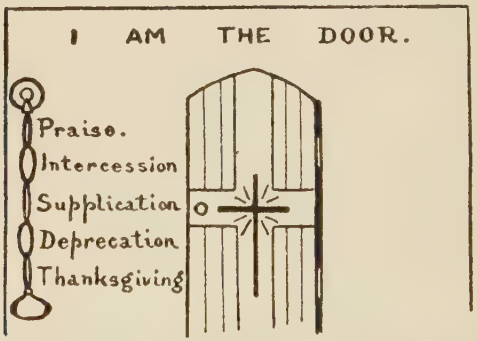


CHART.—The Bell of Prayer, with "five" links on the chain, which opens the Door of Grace, opened through the Cross of Christ.

REVISION I

The Grace of God

Picture a journey across difficult and dangerous country —enemies, bad climate, no roads. What folly it would be to go without maps, medicines, stores, guides, protectors. Life is such a journey (cp. Bunyan's "Pilgrim's Progress"). Many are setting out. Whither? The finger-post directs them to the "Way of God's commandments"

as the true way to life. "If thou wilt enter into life" (S. Matt. xix. 17).

i. *The Grace of God is Needed.*—Think of the enemies, the dangers, the temptations, the wrong guides. There are the three great enemies to be renounced all the while. We are too weak and helpless to go along the right way by ourselves. "To will is present" (Rom. vii. 18), but we are "not able to do these things." So we look for help; "without Me ye can do nothing" (S. John xv. 5). This help is *grace*.

ii. *The Grace of God is to be Sought.*—If a paralysed man knows where to get help, how glad he will be. The soul will be glad to have God's grace. Has He not already given it us? Yes, we were blessed by Him in Baptism—our feet were set on the right way. But grace is needed all along the journey. The knowledge of religion is not enough; we must have grace to perform. God knows our temptations and weaknesses; yes, but He wills we should go to Him for His grace. Just as there are halting-places in the desert for travellers—wells and oases—so there are supplies of grace for the Christian on his journey. We must seek it from our Heavenly Father—"Ask," etc. (S. Matt. vii. 7). How do we go to Him? Day by day in prayer—"Call for it by diligent prayer."

iii. *The Grace of God is Given.*—Picture the ruins of an abbey, with enough left to show how beautiful it once was. Man is like this, ruined through sin. That is why he is unable to keep God's commandments. But He has provided help in our misery. Through the Incarnation "a new and living way" is opened to us, as "members of Christ." We have been put into a "state of salvation." But we must continue in the same, and so we need *habitual* grace as well as *special* grace. The traveller fatigued, parched, attacked by enemies, needs rest, water, and weapons. So different kinds of grace are needed by the Christian pilgrim. See Phil. iv. 13, "I can do all things." Let us therefore learn to ask; especially for the Holy Spirit to be our guide. Refer to Confirmation and the Holy Communion.

CHART.—The Grace of God as an Oasis in the Desert. The Sacraments as a well, Prayer as a bucket to draw up the Grace.

REVISION II

Prayer

i. *What is Prayer?*—The lifting up of the heart and mind to God.

"*The lifting up*"—i.e., away from earthly things and distractions. Be alone if you can. Shut your eyes (they are the windows through which thoughts come to the mind to distract it).

"*of the heart*"—To know God and not to love Him is not enough. "The heart" represents the affections.

"*and mind*"—i.e., the power to know God. We must use it (cp. "with all thy mind").

"*to God.*"—Place yourself in His Presence. Say, "Thou, God, seest me."

ii. *To Whom do we Pray?*—(*a*) To God the Father, through Christ, in the power of the Holy Spirit. We pray chiefly to the Father because Christ so bade us.

(*b*) Also to Christ (cp. Litany, second suffrage).

(*c*) Also to the Holy Ghost (cp. Litany, *Veni Creator*).

(*d*) Also to the Blessed Trinity (cp. Litany).

iii. *Why we Pray.*—(1) Because we are helpless without God. (2) Because God waits for us to ask Him. Prayer is the key which unlocks His treasures. (3) Because we are told to do so. (4) Because we have such wonderful promises to the prayer of faith. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (S. Matt. xxi. 22). Every right prayer of one living a good life in union with Christ is heard. We may often have to wait for an answer. God keeps His children at His knee sometimes. Therefore persevere.

iv. *How must we Pray?*—We must come before God through Christ, the One Mediator. He is our Great High-priest, Who prayed for His people when on earth, and ever prays for them in Heaven. So when we offer the Holy Communion, our prayers have the greatest power, because then we are here on earth doing what He is ever doing in Heaven.

Gospel : S. Matt. vi. 5–15

Homily.—Refer to daily private prayers.

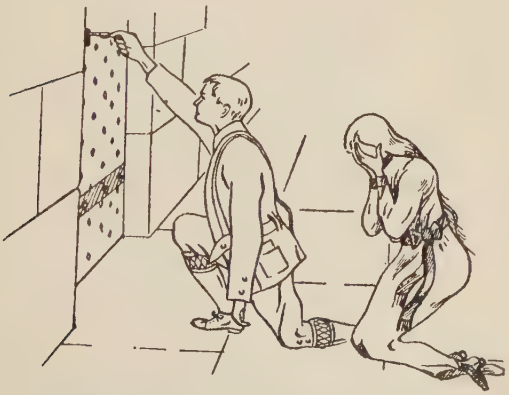


CHART.—Prayer as a Key which boy and girl can use to unlock the treasures of God's Grace.

REVISION III

"Love as Brethren" (1 Pet. iii. 8). My Duty to my Neighbour

The last six commandments teach us our duty towards our neighbour.

i. *Commandment V., Obedience.*—We have, as children, to be obedient in the family at home; to help our parents all our lives as much as we can. Obey teachers at school. As we grow older, our duties and responsibilities become greater. Obey the laws of our country, or the laws of the town where we live. Be good citizens. Then, as members of the Church, we must also do our duty by keeping the rules of the Church, and honouring the Church's ministers.

ii. *Commandment VI., Respect or Forgiveness.*—If we have thoroughly learnt the duty of obedience, then we shall at the same time have learnt a good deal about the sixth commandment. We shall have learnt "good manners" towards others. Our duty is to be polite. To speak unpolitely, or to act so, is an act of unkindness, hurts others' feelings, and this is forbidden by the sixth commandment—"Hurt nobody." Selfishness is the root of all unkindness. We can hurt people by word, either their feelings or their character. And we do this either from carelessness or on purpose—the latter when we are angry. This kind of anger is forbidden by the sixth commandment, for it may lead to murder.

iii. *Commandment VII., Purity or Cleanliness.*—This is the opposite of dirtiness. It is our duty to have clean bodies, clean souls, clean lives, clean minds; so the seventh commandment tells us that we must practise temperance, soberness, and chastity—self-restraint, quietness, and purity. Be watchful, pray, and fast, and thus guard the mind and body from the things that defile.

iv. *Commandment VIII., Honesty.*—This teaches us to be fair, true, and just in all our dealings. There are only two honest ways of getting things: (1) buying them at a fair price, (2) having them given as a present. Cheating,

wasting time, gambling, swindling, sweating, are mean ways forbidden by this commandment. "Be fair and square"—willing to give.

v. *Commandment IX., Truthfulness.*—This forbids evil speaking, etc. Lying is speaking falsely to some one; slander is speaking falsely of some one. Exaggeration is also a form of untruthful speech. So this commandment tells us to learn to control our tongue (S. Jas. iii. 2).

vi. *Commandment X., Contentment.*—This teaches us to control our thoughts as well as deeds and words. Covetousness is a sin of thought. It is not merely wishing for things, but wishing for things which we ought not to have. It is a very bad form of selfishness; it means, "I want it, and you shan't have it, and I don't care how I get it." There are two chief ways of coveting: (1) desiring, like Achan, what we have no right to; (2) desiring it so badly that, like Jacob, we do not mind taking a mean advantage to get it. If we are to avoid covetousness, we must learn and labour truly, etc. Work is a duty for all, rich or poor. The opposite to covetousness is generosity. Work, that we may be able to give (Eph. iv. 28). And do our duty wherever we are, in whatever state of life. "If I were a cobbler, I'd make it my pride," etc.

Gospel: S. Matt. v. 43

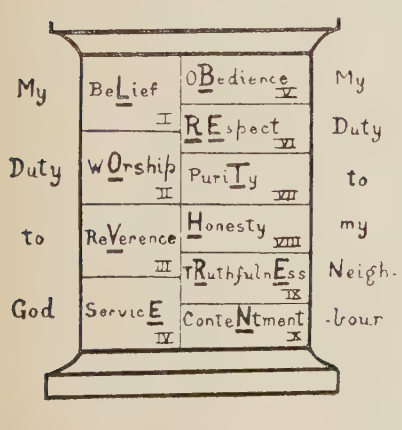


CHART.—The Pillar of the Commandments.
Note the key words LOVE and BRETHREN should be written first.

SEVENTH TERM

LESSON I—The Lord's Prayer

SET QUESTIONS

1. Why do we call God "our Father"?
   We call God "our Father" because we have been made "the children of God" in Baptism.
2. When we pray "Hallowed be Thy Name," what do we ask God for?
   When we pray "Hallowed be Thy Name," we ask God that we may *worship* Him as we ought to do.
3. How is God's Name hallowed?
   God's Name is hallowed when we try to copy His holiness, mercy, and justice.
4. When we pray "Thy Kingdom come," what do we ask God for?
   When we pray "Thy Kingdom come," we ask God that we may *serve* Him as we ought to do.
5. What does "Thy Kingdom come" mean?
   "Thy Kingdom come" means: (1) may God rule in our hearts; (2) may His Church be set up all over the world; (3) and may our Lord Jesus Christ hasten His Second Coming.

SUNDAY-SCHOOL LESSON

THE last lesson (No. IX.) told us the reason why this prayer is called the "Lord's Prayer," how it is a "pattern" prayer, and its two divisions. Now we take it in detail.

1. *Our Father, Which art in Heaven.*—This is the Address, "to show to Whom our prayer is going."

Illustration.—We address the king as "Your Majesty," a bishop as "Your Lordship." God as "Our Father, Which art in Heaven." To call Him "Father" shows our Faith—"Believing, ye receive." The title "Father" is used by Christ twenty-seven times. In S. John's

Gospel it comes seventy-two times. It is used very seldom in the Old Testament, because it was a new idea to man. The New Testament use of the title shows that Christ came to "reveal" Him.

It is the highest Name of God known. What is a father? One who gives to his children all they need. Cp. the opening words of the "Desire": "Who is the Giver of all goodness." It is our right to call Him by this Name, because we are His baptized children.

The word "*our*" teaches brotherhood; all Christians are brothers and sisters; there must be no selfishness in prayer (S. Matt. xviii. 19). We think of God as being "*in Heaven,*" because Heaven is (1) our home (cp. a sailor's letter: "I like to think of you at home"); (2) the council chamber of the most High, where all our petitions are heard, all God's laws passed, and all God's work arranged. There, too, we have our Advocate with the Father (1 John ii. 1).

NOTE.—The right way of taking the next three petitions is to connect them all with the words "in earth as it is in Heaven," as follows:

Our Father, Which art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy will be done,
} in earth as it is in Heaven.

ii. "*Hallowed be Thy Name.*"—"Hallowed" means "kept or treated as holy." We give a person a good name by speaking well of him. How is God's Name hallowed in Heaven? (Is. vi. 1–3). How may we hallow it best? By "showing forth His praise," i.e., by true worship, and by the good lives of His children. What is the Name of God? "Father, Son, and Holy Ghost," i.e., the Name revealed to us through the teaching of Christ. So God's Name means all we know about Him and His religion. The phrase, then, means, "May God's Name and religion be treated with the respect that comes from knowledge." Cp. the Desire: "That we may worship Him."

iii. "*Thy Kingdom come.*"—Picture a proper kingdom, with a king who is obeyed by the true loyalty of his

subjects, with no anarchy or treachery, and his kingdom constantly expanding. So the phrase refers (1) to Christ's kingdom on earth, the Holy Catholic Church, not yet complete or perfect. Cp. S. John x. 16, "Other sheep I have which are not of this fold"; S. Matt. xxviii. 19, "Go and teach all nations." So this is a prayer for foreign missions, for except the heathen be born again, they cannot enter the kingdom. (2) To us, His subjects, who are not always as loyal or obedient to Him as we ought to be. Cp. S. Matt. xiii. 24, the parable of the Wheat and the Tares; S. Luke xvii. 21. There is still evil in our hearts to be expelled. (3) Christ's kingdom in glory (Rev. xxii. 20). We believe that He will come again. Cp. the Desire, "That we may *serve* Him," i.e., as loyal, active subjects.

Note.—The first three petitions are prayers against ignorance, lawlessness, and wilfulness (Bishop Gore).

INSTRUCTION

The Lord's Prayer. God's Needs First

It teaches us *how* to pray, because it is the pattern prayer. It puts God's requirements first, before ours. So when we pray, we should begin by praying for them, before we ask anything for ourselves.

i. *Our Father, Which art in Heaven.*—(*a*) A little boy once said to the Prince of Wales: "Fancy being able to call His Majesty your father!" It is far more wonderful that we should be able to call God our Father. The Almighty God, Holy and Infinite, yet has made us His children by Baptism. So we think of all that "Father" means, and lift up our hearts to Him. It is an act of faith, because it is the way by which we show God that we believe He *is* our Father, in supplying all our needs, the Giver of all good gifts. (*b*) Heaven is our home, where we hope to go some day. Heaven is where God is—in His Presence. We must love and seek for His Presence more every day. There is Someone else in Heaven too—God's Son, Jesus Christ, our loving Advocate. (Explain.)

So here are faith and hope and love all together at the beginning of the prayer.

ii. *Hallowed be Thy Name.*—"Glorify Thy Name" (S. John xii. 28). I have glorified Thy Name. "I have finished the work which Thou gavest me to do" (S. John xvii. 4). What did Christ mean by this? We pray here that we may keep God's Name Holy, i.e., show by our life and conduct that we worship Him above all things (S. John xv. 8). "Name" means everything that belongs to God. Cp. The third commandment. It is no good praying this prayer unless we show by our lives the "worshipfulness" of God.

iii. *Thy Kingdom Come.*—(1) In the hearts of His servants. We pray here that God will help us fully to obey Him, to fight against our sinful nature, and make it all God's. (2) The words refer to the Church on earth—that it may spread all over the world. It is not much good praying thus unless we help missionary work. (3) That God's Kingdom may be perfected, and that Christ may reign over the whole world of humanity, i.e., that the Church Triumphant may be complete.

Gospel: S. Matt. xiii. 38

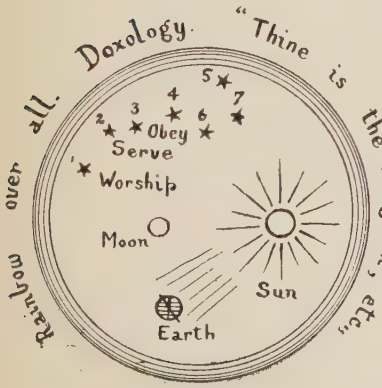


CHART.—To be built up each Sunday.

First, three objects, Sun, Moon, Earth, to represent the first three petitions. "In earth as it is in Heaven." Earth to be shown not fully reflecting light from sun. Second, Stars 1, 2, 3, *to illustrate the same three petitions — "worship, serve, obey." (Just as light has three primary colours, so God's Name, kingdom, and will must come into our life.) Third, add stars* 4, 5, 6, 7, *to the Great Bear, the remaining petitions. Fourth, add circle round, representing a rainbow —The Doxology, God's Glory. (The Heavens declare the glory of God.)*

LESSON II—The Lord's Prayer

(*Continued*)

SET QUESTIONS

1. When we pray "Thy will be done, in earth as it is in Heaven," what do we ask God for?
   When we pray "Thy will be done, in earth as it is in Heaven," we ask God that we may *obey* Him as we ought to do (and as the angels do in Heaven).
2. What does "Thy will be done" mean?
   "Thy will be done" means, "may we love to obey Thy commandments, and not our own desires."
3. When we pray "Give us this day our daily bread," what do we ask God for?
   When we pray "Give us this day our daily bread" we ask God that He will give us all things that be needful both for our souls and bodies.
4. When we pray "Forgive us our trespasses," what do we ask God for?
   When we pray "Forgive us our trespasses," we ask God that He will be merciful unto us and forgive us our sins.
5. What promise do we make when we ask God to forgive us?
   When we ask God to forgive us, we promise to forgive our fellow-men.

SUNDAY-SCHOOL LESSON

Revision.—What does "Hallowed be Thy Name" and "Thy Kingdom come" mean? With what sentences do the words, "In earth as it is in Heaven" go?

i. *Thy Will be Done.*—God's will means what He wants done. What we want to do is sometimes not what God wants. (And we know it; conscience tells us so.) Therefore we need to practise self-sacrifice. When did Christ pray thus? (S. Matt. xxvi. 42; S. John iv. 34). Our will is not always best. (E.g., a child not wanting to go to school.) But God does not force us to do His will. He has given us "free-will." So this is a prayer against

wilfulness, and if we do His will, then it is from love that we do it, and not compulsion. Cp. the Desire, "obey Him as we ought to do."

How is God's will made known? By the Church, the Bible, the conscience, and the leading of our outward circumstances.

Think of some of the things God wills. (*a*) Our sanctification (1 Thess. iv. 3). (*b*) That we shall give thanks (v. 18). (*c*) That we should have everlasting life (S. John vi. 43). So we must "take trouble" if we are to fulfil His Will.

Illustration.—A servant taking trouble to find out what her mistress wishes, and then doing it.

ii. *Give us this Day, etc.*—Cp. S. Luke xi. 7 "day by day"—i.e., "bread for to-day" when said in the morning, "bread for to-morrow" when said at night. Bread means generally food (cp. breadwinner). So the Desire says, "All things that be needful," etc.

Illustration.—A boy wondered why he should say this petition when going to bed. "I shan't want any more food till to-morrow." "No," was the answer, "but (1) this is a prayer for others as well. You are going to sleep, others across the world are getting up—they want bread." (2) It means *all things* necessary for the body and the soul—so it is a prayer for sleep and rest. (3) It means bread for to-morrow when it is said at night—daily bread.

(*a*) *Food for the Body.*—What does the body need? Health, strength, food, clothing, etc. We get them, but God gives them. Cp. Nebuchadnezzar, who forgot this (Dan. iv. 30). Man must work, plough, sow, etc., but God gives the increase (1 Cor. iii. 6; cp. Exod. xvi.)—the manna given daily, by which God taught the Jews to depend on Him. See S. Matt. vi. 34, "Be not anxious" (R.V.).

(*b*) *Food for the Soul.*—The soul needs food as much as the body. Cp. S. John vi., the feeding of the five thousand, by which our Lord taught Christians to depend on Him for it (S. John vi. 27, 35). The Bread of Life is given through prayer, the Sacraments, the Bible, good books, worship, etc.

(*c*) "Give us *this day*." So this teaches us to pray daily. "*Us*." Pray for the poor and destitute.

iii. *Forgive us, etc.*—"*Trespasses*" (from Tyndale's Bible), S. Matthew, "debts," S. Luke, "sins." Forgiveness means doing away with the guilt of sin (not its earthly consequences or punishment). How does God forgive? Through Christ, Who bore the punishment (this is the foundation of forgiveness). In answer to prayer and through *the Sacraments* (the means of forgiveness). What must we do? Repent. Repentance has three parts—contrition, confession, and amendment.

NOTE the special conditions, forgive others. Cp. S. Matt. xviii. 14, 15, 23. The unmerciful servant. Cp. Christ's example on the Cross. This petition teaches us to pray that others may repent, and to forgive others by overlooking injuries and being ready to be friends.

INSTRUCTION

THE LORD'S PRAYER

i. *Our Father's Will must be Done.*—Christ set us the example, "Lo, I come to do Thy will." "Thy will be done" means, may we *obey* Him as we ought to do. How do we know God's will? By conscience, the teaching of the Church, and the Bible, etc. We must do God's will promptly, lest we lose the opportunity.

Illustration.—S. Francis and the leper. S. Francis met a leper and passed by; repenting, he turned back, but the leper was gone—it was too late. He thought afterwards that Christ was appearing to him as a leper to try his humility. We must do God's will without murmuring. Brother Bernard grumbled at fetching water for the monastery. The Abbot gave his task to Brother Paul. Afterwards Bernard saw a vision of an angel with Brother Paul, counting up all his steps, for loving services are stored up in Heaven, but not grudging work ("Legenda Monast.").

So NOTE.—Many people use the phrase "God's will be done," as meaning only "submitted to." This is *wrong*. Take trouble to learn what God's will is, and then *do it*

(1 Tim. ii. 4). God willeth all men to be saved, and come to the knowledge of the Truth.

ii. *Give us this Day, etc.*—God feeds His children. So we pray for our daily needs. We are constantly dependent on God. Over-anxiety is forbidden (S. Matt. vi. 34). *Bread* means plain food, not luxuries. Followers of Christ should not desire luxuries.

(*a*) *For the Soul.*—"The word of God": Man doth not live by bread alone; *Grace*—"My grace is sufficient" (2 Cor. xii. 9); this is given to us especially in Holy Communion (S. John vi.).

(*b*) *For the Body*—such things as food and drink, strength, clothing, rest.

Illustration.—The legend of the Thundering Legion, who prayed for water.

iii. *And forgive us, etc.*—The word "*and*" is important, joining the two sentences together. We need not only food, but cleansing as well. God forgives His children. This is God's free gift through Christ. Repeat the conditions: Repentance and the forgiveness of others, i.e., repentance, faith, and charity are needed if we are to be forgiven

Gospel: S. Matt. xviii. 35

Homily.—On the grace of Absolution.

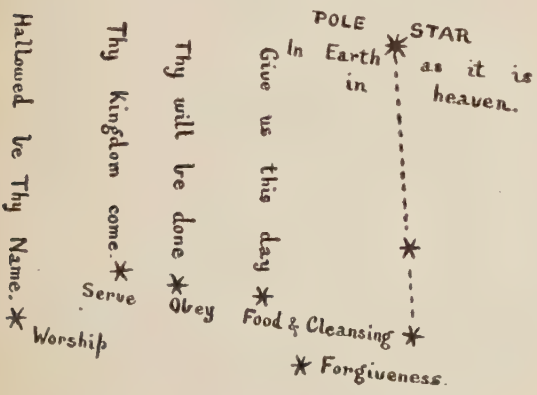


CHART.—The Great Bear, with its seven principal stars. The "pointers" pointing upward to the Pole Star, which represents, "in earth as it is in Heaven."

LESSON III—The Lord's Prayer

(Continued)

SET QUESTIONS

1. When we pray "Lead us not into temptation," what do we ask God for?
   When we pray "Lead us not into temptation," we ask God that it will please Him to save and defend us in all dangers, ghostly and bodily.
2. What is temptation?
   Temptation is the fight between conscience and our wishes.
3. When we pray "Deliver us from evil," what do we ask God for?
   When we pray "Deliver us from evil," we ask God that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.
4. What do we mean when we say "Thine is the Kingdom," etc.?
   When we say "Thine is the Kingdom," etc., we mean that we praise God because He is Almighty, and can answer our prayers.

SUNDAY-SCHOOL LESSON

REVISION.—"Forgiveness." Why? How? Conditions—repentance, faith, charity.

1. *Temptation.*—(Note the words of the Desire, "Save and defend us *in* all dangers . . ." Not *from* all dangers.) Temptation means "trial," trying strength. (Cp. S. Jas. i. 13, 14, with Gen xxii. 1.) Sometimes conscience tells us that something we wish to do is not right, but our wishes tell us to do it all the same. A struggle ensues between conscience and our wishes. That is temptation. So the Bible speaks, sometimes, as if God sent it, at others as if the Devil sent it. God tries us to make us better, at our strongest point. The Devil tries us to make us worse, at our weakest point.

NOTE.—Avoid saying "God tempts us *to see if we can* endure. He knows that beforehand. When was Christ tempted? The Forty Days (S. Matt. iv. 2). With the tribute money (S. Matt. xxii. 15). By S. Peter (S. Matt. xvi. 21). Temptation therefore is not sin; but why need we be tempted at all? We cannot have character without temptation.

Illustration.—A man on a desert island could not boast that he was a total abstainer, because he would never have had the temptation. God promises that we shall be able to endure (1 Cor. x. 13).

"Lead us not into temptation" is a prayer for God's help in trial—"in all dangers." Name some of them, bodily and spiritual (*ghostly* means spiritual).

"*Lead us.*"—Who is always "led about"? A blind man. So we pray that we may not come *blindly* into temptation. The opposite to blind walking is watchful walking. Hence Christ says "*Watch* and pray, that ye enter not into temptation" (S. Matt. xxvi. 41).

How can we resist temptation? (1) Avoid occasions of sin. (2) Distrust self. Cp. Augustine's friend Alypius, who went to the gladiatorial combats. (3) Use the means of grace—prayer, the Sacraments, self-denial; occupation.

ii. *Deliver us from Evil.*—Cp. the Desire, "Keep us from all evil, from our ghostly enemy, and from everlasting death." "*Deliver*" means "set free." *Evil*—"The evil one" (R.V.). i.e., the Devil. "*Everlasting death,*" i.e., the wages of sin. Cp. the Litany, "From all evil and mischief," etc. Christ's temptation in the wilderness as an illustration: (1) Christ was not led blindly into it; He was watchful and praying. But He was delivered from the evil of it, by His clinging to God's Word. That saved Him.

So God delivers us from evil. How? By sending His grace into our hearts; and often by means of our guardian angels.

iii. *The Doxology.*—This was not in the Prayer Book when first written, so it is not explained in the Catechism. It is not part of the original Lord's Prayer; but a "gloria" added by the Church for use in public worship. Cp. the Gloria added to the Psalms. It is a sentence of praise,

founded on 1 Chron. xxix. 11: Thine is the Kingdom—therefore we need not fear; the Power—therefore God is able to answer; the Glory—therefore we must have no pride. The Lord's Prayer is an act of praise when it is said with the Doxology. Cp. its use in the Prayer Book.

INSTRUCTION

Our Needs

The first need, we learnt, was "daily bread"—food for soul and body. We ask for no luxuries, but just what we want for doing God's work. And as we cannot be perfectly satisfied without forgiveness, we say, "*And* forgive us our trespasses."

But we not only want forgiveness, but also to be kept from fresh evil and guarded in temptation. So our first point is:

i. *God protects us in Danger.*—We all have to pass through temptation; it is necessary for our character.

Illustration.—A blacksmith making a horse-shoe. Why does he heat and strike the iron? To see whether it will endure? No, to make it stronger. We need God's help badly. (Cp. Dan. iii., the fiery furnace.)

So here we ask that temptation may not come upon us unawares; but that we may be always ready and watchful.

Illustration.—The danger of bad companions, or the danger of a public-house when a man is liable to drunkenness.

ii. *God will keep us from Harm.*—"From all sin, from the Devil, and from everlasting death." Doubt, hardness of heart, hatred, malice, are things that lead to the wages of sin. Remind the children of their first baptismal promise to renounce. God keeps us from bodily perils too; His guardian angels are sent to help us (Acts xii. 7).

iii. *We praise God for His Kingdom, His Power, and His Glory.*—The Doxology was inserted for public worship. *God's Kingdom.*—God rules, and therefore governs all. Cp. Lincoln's death, when Garfield cried, "Brothers, God rules." God's Power.—"He is able." Cp. Columbus exploring, "God is as near us here as at home." He can

carry out all our requests. God's Glory.—For all that has been or will be done. "To Him be all the glory for ever."

Gospel : S. Matt. vi. 31

Homily.—Show the children how to use the Lord's Prayer with special intention. E.g., for foreign missions : "Our Father, to Whom all belong, Which art in Heaven—the true home of all Thy children. Hallowed be thy Name, amongst these heathen for whom we pray. Thy Kingdom come—in their hearts," etc.

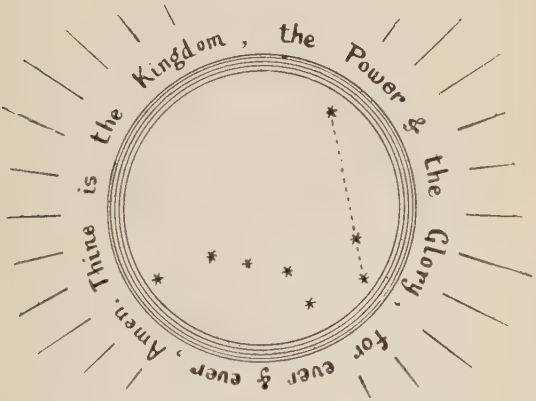


CHART.—Complete the Rainbow round the Great Bear, in three colours, to represent the Doxology.

LESSON IV—Private Prayer

SET QUESTIONS

1. What is the first rule of prayer ?
   The first rule of prayer is that we must pray for the doing of God's holy will, and for nothing that goes against that will.
2. When ought we to pray ?
   We ought to pray every morning and evening.
3. When else should a Christian pray ?
   A Christian should pray to God often throughout each day, and live daily in the Presence of God.
4. What are the five parts of prayer ?
   The five parts of prayer are, " Praise, thanksgiving, confession, prayer for others, and prayer for ourselves."
5. Say the following prayer :
   " O God, our Heavenly Father, bless my dear mother and father, brothers and sisters, all my relations and friends, the clergy, and all with whom I live (especially . . . . .). Keep them to-day and always from harm to soul or body, and true in Thy service. Send help to those who need, comfort to those in trouble and sickness ; take care of us all, and bring us at last to Thine everlasting Home, through Jesus Christ our Lord. Amen."

SUNDAY-SCHOOL LESSON

i. *Instances of Christ's Prayers.*—On earth (S. John xvii. 1). In Heaven (Rom. viii. 34 ; Heb. vii. 25). For S. Peter (S. Luke xxii.). For Lazarus (S. John xi.). For the Apostles (S. John xiv.). At the Holy Communion (S. Matt. xxvi. 26). For His enemies (S. Luke xxiii. 34). For Himself (S. Matt. xxvi. 36). His habit of prayer (S. Mark i. 35).

Recall the occasion when the Lord's Prayer was given—" as He was praying." The Disciples had been accustomed to pray before this, like all the Jews, but they had never

realised the power of prayer till Christ showed it by His example. They saw in Him the *Power* of prayer. (E.g., in the Garden, the result of His prayer was the angel strengthening Him.)

ii. *Prayer means speaking with God.*—Who is God? The Supreme Being, God the Father. Hence what need there is of preparation, recollection, and reverence. Cp. the old-fashioned habit of crossing the churchyard in silence. "Enter into thy closet . . . and shut the door (S. Matt. vi. 6). When should we pray? (1) *Public prayers*, specially on Sundays, festivals, and fasts. (2) *Private prayers*, morning and evening. Why in the morning? Because the day with its hidden events and temptations lies before us. Why in the evening? Because the day is past, there has been sin to be confessed and forgiven. Sleep is a picture of death. Therefore lie not down unforgiven. (3) *Ejaculatory prayer* also through the day. E.g., call for special grace in moments of danger, temptation, or important work. Cp. Hezekiah (Isa. xxxvii. 14; Neh. ii. 4). Such prayer keeps us near God in the busy hours of day. Cp. Dan. vi. 10; Ps. lv. 17; especially Ps. xxxi. 22. The presence of God keeps us from sin.

Illustration.—(1) Entombed miners knocking to their rescuers.—(2) Brother Lawrence buying wine for his monastery, a distasteful task, always did it well by praying to God at the merchant's shop.

iii. *The Difficulties of Prayer.*—Remember the three simple rules: kneel straight; remember God's Presence; think what you are saying. (1) *Distraction.*—Cp. the stained window at the Bodleian Library, which represents men at prayer. Little devils are at each man's ear, with moneybags, a newspaper, a message of fear, etc. So the Devil tries to distract our attention when we pray. We need to concentrate our thought; to kneel with eyes shut and hands clasped in a quiet room. (2) *Sin.*—Sin and prayer cannot exist together. So when we kneel, we must confess sin first of all.

Illustration.—In the Church services a confession always comes first. Sin is like a weight which keeps a balloon on the ground.

iv. *There are Three Parts of Man to take Part in Prayer.*—(1) His understanding, to put him in the presence of God, i.e., *knowing* to Whom we pray. (2) His affections, by which he realises God is His Father, and so loves Him to Whom we pray. (3) His Will, which makes him in earnest when he utters the words of prayer.

v. *Explain the Five Parts of Prayer*, in the fourth answer.

INSTRUCTION

Our Private Prayers

i. *I must pray Privately as well as Publicly.*—(1) Because I am God's child. (2) Because Christ said so: "Enter into thy closet" (S. Matt. vi.). (3) Because we have many examples of it in the Bible, e.g., Daniel, Nehemiah, Christ Himself.

Illustration.—General Gordon and his white handkerchief. Pray in the morning and evening and in the day time, to keep in touch with God.

ii. *I may use a Form of Prayer.*—Christ used forms. Cp. His quotations from the Psalms and the Lord's Prayer. A form of prayer once used is never forgotten.

Illustration.—An old man in a railway accident was heard to say, as he lay dying, "Gentle Jesus, meek and mild." Dupanloup, attending to one of Napoleon's dying soldiers, said the Lord's Prayer, and awoke a response. But I am to *prepare* myself and *use care* and *think* (cp. Bodleian window). Therefore I must close my eyes, kneel, not lounge, keep my mind on the words. If necessary, I had better pray aloud.

iii. *What the Lord's Prayer teaches us about our own Prayers.*—(1) The Address. (2) God's needs first. (3) Unselfishness. (4) To make known all our wants, for God loves to hear us. (5) Praise (cp. S. Luke xvii. 12 ff., an instance of men who asked for help without saying "Thank you"; Christ's disappointment).

Illustration.—A schoolboy writing home only to ask for money.

Hence our daily prayer should be modelled on the same lines. We should begin our daily prayers with the Lord's Prayer, preceded by the Lesser Litany; then should come confession, intercession, our personal needs, praise, and the Creed.

Gospel: S. Matt. vi. 5

Homily.—A child who felt naughty, said a little prayer, which was answered for Christ's sake. Columban, faced by wolves, said, "Deus adjutorium," and they fled from his gaze.

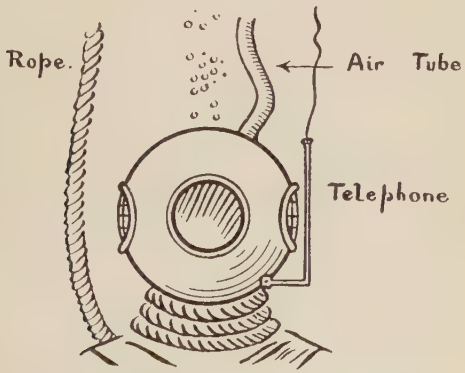


CHART.—A diver's Helmet, the pipes and telephone, that keep him in touch with men in boat above. So prayer, ejaculatory and mental, as well as regular, keeps us in the Presence of God.

The rope represents morning prayer; the bubbles, evening prayer; the telephone, ejaculatory prayer.

"Laborare est Orare."

LESSON V—The Sacraments

SET QUESTIONS

1. What is a Sacrament ?
   A Sacrament is an outward sign, giving us grace, and making us sure of having received it.
2. What meanest thou by this word Sacrament ?
   I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof.
3. Why are the Sacraments called means of grace ?
   The Sacraments are called means of grace because the Outward Sign is the means by which God gives the Inward Grace.
4. How many parts are there in a Sacrament ?
   Two : the outward visible sign and the inward spiritual grace.

SUNDAY-SCHOOL LESSON

i. *Their Purpose.*—It is difficult to be good. Our three enemies, the Devil, the world, and our fallen nature, continually tempt us. Grace alone can overcome them. How is it obtained ? It is obtained by prayer, and conveyed through the Sacraments.

ii. *What is a Sacrament?*—It is one of God's ways of sending us a gift. (Note the proper pointing of the Catechism answer—"grace given unto us," no comma after "grace." Repeat the answer.) A Sacrament, then, has two parts, outward and inward, or the "way" and the gift. God chose the way.

Illustration.—The different ways by which you might think of sending presents. See vi. God always conveys to us spiritual (inward) gifts by physical (outward) channels (e.g., the Ark of the Covenant, Naaman's washing,

the Jewish sacrifices, Christ's first miracle, the Incarnation itself (i.e., to give the supreme gift of Redemption, God took flesh, becoming the outward thing, man, in order that by His earthly life He might give us spiritual salvation). For we live among outward things, so God deals with us through them.

NOTE.—When we know God's commands, and what the "way" is which He has appointed, we can get the gift of His grace in no other way.

iii. *A Sacrament is a Sign.*—Something to remind us of something else.

Illustration.—Smoke (a sign of fire), a lighthouse, a railway signal, a postal order. Water is itself something to remind us of washing. The flag flying at Windsor is a sign of the King's presence. "*Outward*" means "appealing to the senses." "*Visible*" means "able to be seen."

iv. *A Sacrament is a Means.*—Something which brings us something else.

Illustration.—A postal order, gas-pipes, the brazen serpent, Naaman's healing, Baptism.

v. *A Sacrament is a Pledge*—something making us sure that we have received something else (e.g., a receipted bill, a postal order, the pillar of cloud. Baptism makes us sure of being members of Christ.

vi. *Ordained by Christ Himself* (S. Matt. xxviii. 19; S. Luke xxii. 19, 20), i.e., the *outward sign* was in these two cases appointed by Christ. Repeat the Catechism answer, and explain it now in detail.

NOTE.—Explain "*the same*" and "*thereof.*"

vii. *The Word Sacrament* (sacramentum) (1) first meant a military oath, and, in this sense, it might well mean a pledge of our service as soldiers of Christ; (2) it means a holy mystery, i.e., something hidden from ordinary knowledge. Notice that the one question which Christ refused to answer was "How?" (S. John iii. 9; vi. 52).

In a Sacrament an action is performed which we can see, by an appointed person, and with appointed words—i.e., to be valid, a Sacrament must have the proper *matter* (e.g., water in Baptism, not the waving of a flag, as, e.g.,

in the Salvation Army), the proper *form* (i.e., the words, "I baptize thee," meaning I wash thee, to show the intention), the proper *minister* (properly empowered for his task).

To give us these gifts of grace Christ was incarnate (S. John iv. 9).

NOTE.—A Sacrament is something that can be seen, heard, tasted, or touched, which our Lord set apart to convey blessings to us now, and to promise them to us for the future (Article xxv.).

INSTRUCTION

THE SACRAMENTS

i. *If we are to be Good, we must have God's Grace.*—We cannot be good of ourselves, for we are too weak, and have too many enemies. How can we be good? An agnostic would say one thing: "Associate with good people, avoid bad things. Do your best." A Protestant would add to it by saying: "Read the Bible and pray, and God will help you somehow." A Catholic would say: "All is true that these others say; do it, and God will send you grace to lead a good life through the Sacraments. The right answer is that God sends us help to be good through prayer and the Sacraments. Ask first, seek next. "Please, I want some medicine," that is asking. "Go to the surgery, then," that is seeking. God's surgery is His Church, where He gives His medicine, the Sacraments.

ii. *A Sacrament is an Outward Thing,* by which God gives us different gifts of special help. We are "outward things," living amidst outward things, and so God helps us through outward things. He always has done so (e.g., Naaman).

iii. *The Outward Part is a Sign.*—It tells us of something we cannot see, e.g., Naaman's washing was a sign that God was washing away his disease. A postal order is an outward sign of money awaiting us at the post office. Cp. the clay used by Christ for anointing the blind man's eyes (S. John. ix. 6), Christ's fingers touching the deaf

man's ears (S. Mark vii. 33). Apply the same illustration to Baptism.

iv. *The Outward Sign is a Means.*—The water of Jordan was the means by which Naaman got cured, a postal order is a means by which we can get money. So the water in Baptism, the bread and wine in Holy Communion.

v. *The Outward Sign is a Pledge.*—God, in His mercy and tenderness, knowing our weak faith, gives us pledges, "makes us sure" that we receive His gifts; e.g., the postal order is the pledge making us sure of the money promised to us. Cp. Moses (Exod. iv. 2–8) and Abraham (Gen. xv. 8), who were both given signs to aid their faith.

vi. *An Inward Grace.*—Note the article "an." That means that each Sacrament gives a different kind of grace. It is not all the same in every Sacrament.

Gospel: S. John ix. 1–12

Homily.—How thankful we ought to be! With what care should we treat these gifts! To get them for us, Christ became incarnate. Pray that we may resolve to use them.

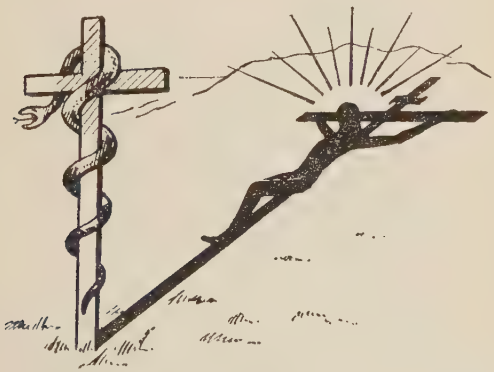


CHART.—The Brazen Serpent, casting the shadow of Christ on the Cross. This was a sign, means, and a pledge, appointed by God—and a type of something to come, viz., the true Cross of Christ, which should bring us the full grace of God.

LESSON VI—The Sacraments

(Continued)

SET QUESTIONS

1. How many Sacraments hath Christ ordained in His Church ?
   Two only as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.
2. What other means of grace, commonly called Sacraments, are provided in the Prayer Book ?
   Confirmation, Absolution (or Penance), Holy Matrimony, and Holy Orders, are other means of grace, commonly called Sacraments, provided in the Prayer Book.
3. Why are Baptism and Holy Communion the Chief Sacraments ?
   Baptism and the Holy Communion are Chief Sacraments because they are necessary to salvation.
4. What does "*generally* necessary" mean ?
   "Generally necessary" means necessary for every one.

SUNDAY-SCHOOL LESSON

The Sacraments.—Two

Revision.—What is a Sacrament ? What is it for ? A means of bringing God's grace to us.

1. *The Number of the Sacraments.*—Not "two only," but "two only as generally necessary to salvation." There are two chief and five lesser Sacraments: "five commonly called Sacraments" (Art. xxv.). (See the title to Dec. 25th in the Prayer Book, "commonly called Christmas Day.") The two "greater" Sacraments, sometimes called "Sacraments of the Gospel," are Baptism and the Supper of the Lord. The latter does not mean "the Last Supper" (i.e., the last Paschal Supper); but the Holy Communion, of course. The word "Sacrament" might be used of any outward sign which conveys an inward grace; so we find it used of the other means of grace besides the two greater Sacraments. The five lesser Sacraments are used for

" particular " states, i.e., they are necessary, but for special cases. Four are mentioned in the Prayer Book with special services attached—Confirmation, Matrimony, Holy Orders, and Penance. The fifth, Unction (see S. Jas. v. 14) has dropped out of usage, and the Visitation of the Sick has taken its place; but it ought, and I think is going to be, revived. The others, also, are to be found in the Bible—Confirmation (Acts viii. 17); Penance (S. John xx. 23); Holy Orders (S. John xx. 21), Marriage (Eph. v. 32).

ii. *The Necessity of the Sacrament.*—Explain " generally," i.e., universally—" for everybody who can get them " (cp. *G.P.O., General* servant, *General* Confession). The two Sacraments are necessary for everybody who wishes to be in a state of salvation (explain). We need to be saved from the power of sin, i.e., from doing wrong things. By grace and faith are ye saved, i.e., " being saved " (Eph. ii. 8)—present, not final salvation. We cannot be in a state of salvation unless we receive these two Sacraments. Why not ? (1) Because Christ said so. (2) Because, when God's command is known, there is no other way by which we can get grace (cp. Naaman). (3) To show how important they are, Christ ordained them at special times (crises) in His life: Baptism just before His Ascension, the Holy Communion just before His Crucifixion. (4) Also, the Old Testament is full of types of them. In the wilderness there was the manna and the smitten rock, on the Cross there was blood and water, in the Church there are Baptism and the Holy Communion.

iii. *We must look carefully at our Lord's own Words about Them.*—Baptism (S. Matt. xxviii. 19, 20; S. Mark xvi. 16; S. John iii. 5). The Holy Communion (S. Matt. xxvi. 26; Acts ii. 42—this shows that the Holy Communion was not for the Apostles only, but for the whole Church—S. John vi. 53–55). S. Paul also received special instruction (1 Cor. xi. 23).

Note the " Verily, verily " (S. John iii. 5 and vi. 53)—how strong !

If people were unable to get these Sacraments, then God would give them His grace otherwise (Acts x. 44); but for *us* there is no other way.

INSTRUCTION

The Sacraments, Their Number and Necessity

How many Sacraments hath Christ ordained in His Church? Two only, as generally necessary to salvation.

i. *The two Greater Sacraments.*—Last week we learnt that God gives us His help (grace) through prayer and by means of the Sacraments. They are the appointed channels through which His grace is conveyed to us, and it was the Lord Jesus Christ Who opened to us the river of God's grace. The two greater Sacraments were appointed directly by Christ Himself. He said, "Verily, verily, except a man be born," etc. (S. John iii. 5), and on that important occasion when He was going back to Heaven, when the disciples would be hanging on His words—"Go and baptize." So also, on a similar occasion, when the disciples would afterwards remember every word He had said (at the Last Supper), "Do this in remembrance of Me" (cp. S. John vi. 53, "Except ye eat"). So, if a man wishes to be sure that he is being saved (in a state of salvation), he *must* receive these two Sacraments. They are generally, i.e., universally, necessary to salvation. Baptism, because by it the life of the soul is *given*. Holy Communion, because by it the life of the soul is *fed*. Of course, when men desire them, and they cannot be had, e.g., on a desert island, God's grace will overflow its channels. He is not tied by His own means.

ii. *The Other Sacraments.*—The answer in the Catechism does not say there are only two Sacraments. It says there are only two necessary for every one. There are five others, called lesser Sacraments. Of these we do not know whether Christ ordained the outward sign Himself personally, or whether He ordained it through His Church, i.e., directly or indirectly. But we must be very careful not to say that Christ did not ordain them, as if the Apostles made them up out of their own heads. All we can say is that we are sure Christ ordained the outward sign of the two greater Sacraments; we are not sure whether He Himself ordained the sign in the lesser Sacraments, or whether He left the

choice of the sign to His Church (*Newland Smith*). But there is another difference between the two and the five. The five are intended for particular cases, and are not all intended for everybody. Four of them have a definite place in our Prayer Book: Confirmation, Penance, Holy Matrimony, Holy Orders. The fifth is Holy Unction—the Sacrament of healing for the sick. All of them are founded upon the New Testament (Acts viii. 17; S. John xx.21–23; Eph. v. 32; S. Jas. v. 14). These are to be used under special circumstances; e.g., if a boy wants to be prepared for the Holy Communion, and strengthened by the Holy Spirit, then he must use Confirmation. If he wants to be assured of God's forgiveness, then he can use the Sacrament of Penance. If a man and a woman wish for the grace of God in wedded life, they make use of the Sacrament of Matrimony. If a man needs grace for the ministry—there is Ordination. See how good our Father is in thus providing in His family, the Church, for all the needs of our soul from the cradle to the grave. How ungrateful, unwise we are, not to make use of the helps He so liberally gives!

iii. *All the Sacraments give Grace.*—We cannot do without grace. God gives it us to help us lead good lives; e.g., cp. the second miraculous draught of fishes (S. John xx. 4). Without Christ, the disciples did nothing; with Him, they caught a shoal. God gives it freely; we don't deserve it. It is given us in these Sacraments, God's appointed way.

Illustration.—The gas-pipes that bring gas into the church. We must not refuse God's appointed way, or say "Thank you, I can do without them."

Gospel: S. Mark viii. 36; or S. Matt. xxvi. 26–30

Homily.—Bodies are starved without food. Souls also are starved without food.

[*See next page for Chart*

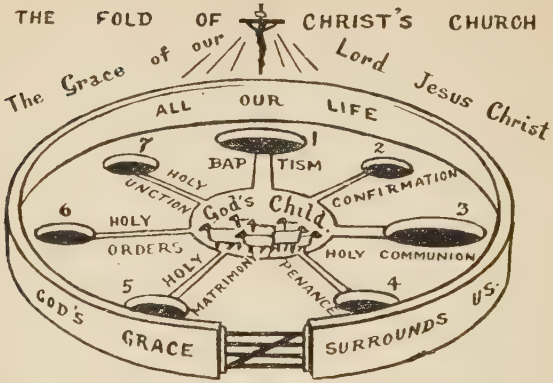


CHART.—Imagine a fold, with seven feeding-troughs, or wells, two greater than the rest.

LESSON VII—Baptism

SET QUESTIONS

1. What is Baptism ?
   Baptist is the Sacrament by which we are born again as God's children and are made members of the Church.
2. What is the outward visible sign or form in Baptism ?
   Water ; wherein the person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.
3. In what words did our Lord say Baptism was necessary to salvation ?
   Our Lord said, " Verily, verily, I say unto thee, except a man be born again of water and the Spirit, he cannot enter into the Kingdom of God " (S. John iii. 5).
4. How is water a sign of grace ?
   Water is a sign of grace because it shows us that grace washes the soul from sin.

SUNDAY-SCHOOL LESSON

Revision.—How many Sacraments are there ? Which are mentioned in the Prayer Book ? Why are we baptized ? Because Baptism is " generally necessary to salvation," and Christ commanded it.

i. As we have learnt, a Sacrament has two parts. To-day take the outward part of Baptism—Water. This is an appropriate sign, for water always reminds us of (1) washing, (2) refreshing. " Baptism " *means* washing. Can we baptize in any other liquid ? No. How do we know ? S. John iii. 5.

The " matter " of the Sacrament is water. This is a fitting sign, because (1) it was so much used amongst the Jews as a sign of the cleanness needed for approaching God, e.g. Exd. xxx. 17 ; 1 Kings vii. 38 (the lavers), Is. i. 16. (2) It was chosen by Christ because it was the easiest liquid to get. (3) It is commonly used to wash away bodily dirt. (4) It is life-giving and refreshing (Is. xxxii. 2). The Bible explains this under the Old Testament types (see the first

prayer in the Baptismal Office): the Ark (1 Pet. iii. 20, 21), the crossing of the Red Sea out of danger into safety (1 Cor. x. 2), the cleansing of Naaman. Our Lord refers to water pointedly in S. John iii. 5. Remember the example of His own Baptism, thus dedicating water to this holy use. Cp. the story of the Ethiopian Eunuch, hindered from being baptized till they came to water (Acts iii. 36). See Titus iii. 5: the font or laver of regeneration.

Note.—In the office of Private Baptism the priest asks, "With what matter?" etc.

ii. *The Form*, i.e., the proper words to be used are—"I *baptize*"—this is to make clear the purpose with which the water is used, viz., washing or cleansing to unite the child with God (Eph. v. 26)—*in the Name of the Father, the Son, and the Holy Ghost.* Why not "Names"? S. Matt. xxviii. 19.

iii. Being "baptized in the Name of" means (1) "into the Name," i.e., into communion with—the child is brought into touch with God, whom he may know as Father, Son, and Holy Ghost; and (2) "to the service of." So the child is bound to obey.

Illustration.—"Open in the name of the King."

iv. *The Manner* of Baptism may be by Immersion or Affusion. Explain these words. Refer, if possible, to some church where there is a font for *Immersion*, as well as Affusion.

INSTRUCTION

The Outward Sign in Holy Baptism

We can see the outward things in Baptism: the font, its position (at the entrance to the church), the water set apart by prayer and put away reverently afterwards by the minister, the godparents, the child.

i. *Who ordained the Outward Sign?*—Our Lord Jesus Christ ordained the water and the words. Cp. the talk with Nicodemus. What Nicodemus wanted to know and what Christ told him (S. John iii.) Christ's words show us that water must be used. His command just before the Ascension tells us the same thing—"baptize." This has been the continuous use in the Church from the beginning. In

Canterbury there is still the old font in which Ethelbert was baptized.

ii. *Why Water is chosen for the Sign.*—(1) Because it is common, found everywhere, close at hand for everybody, and so is the natural sign in the Sacrament which is for everybody. (2) Because it cleanses. We use it for washing. (3) Because it is necessary for life, in our body, our food. (4) Because it was already sanctified for use under the old Covenant, e.g., the laver in the Temple.

iii. *In what Name is the Sign used?*—In the Name of the Trinity. Often the heads of a big society appoint a form of words to be used for admission (e.g., the Oddfellows). So our Lord appointed the Name of the Trinity to be used in the form of admission to the Church: the Father, Who takes us to be His children; the Son, members of Whose Body we become; the Holy Ghost, Who works in this Sacrament, as in all the others.

iv. *The Greatness of our Baptism.*—(*a*) All God's work before Christ came led up to this—that He should be able to make men His children. (*b*) All our Lord's work on earth led up to this, that the first Christians should be baptized into Him. (3) All the Church's work has led up to this, that we should be baptized. We must think more of our Baptism, and thank God for it; find out and keep the anniversary of our Baptism.

Gospel: S. John iii. 8

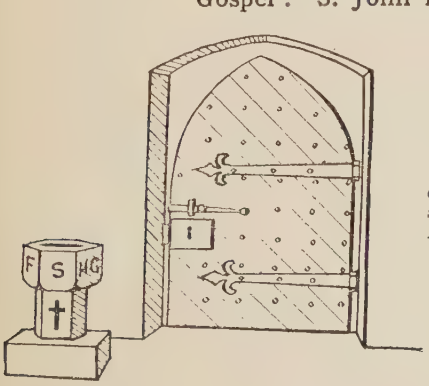


CHART.—The Font at the church door. On its three sides, "Father, Son, and Holy Ghost" to be written.

LESSON VIII—The Inward Grace of Baptism

SET QUESTIONS

1. What is the inward and spiritual grace in Baptism ?
   A death unto sin and a new birth unto righteousness ; for, being by nature born in sin and the children of wrath, we are hereby made the children of grace.
2. What does S. Paul call Baptism ?
   S. Paul calls Baptism "the washing of regeneration" (Tit. iii. 5).
3. What is regeneration ?
   Regeneration is the new birth unto righteousness, for in Baptism the child is born again into God's family, the Church.
4. Why do we need a new birth ?
   We need a new birth because we are by nature born in sin.
5. What does the child need after regeneration ?
   After regeneration the child needs teaching and grace.
6. If the child falls into sin, will God forgive it ?
   Yes, God forgives all who truly repent.

SUNDAY-SCHOOL LESSON

Revision.—What is water a sign of ? Cleansing, and life. So the inward grace in Baptism is a cleansing from sin—"a death unto sin" and "a new birth unto righteousness."

i. *A Death unto Sin.*—Explain, first, the phrase, "children of wrath." A little baby born into an earthly family is sinful (Ps. li. 5), for it inherits Adam's sin-stained nature: this is called "original sin." Cp. any case of heredity. None can wipe that stain away; "Not all the perfumes of Arabia" (*Macbeth*).

Illustration.—The stain of Rizzio's blood is still shown in Holyrood Palace. Or think of the stain on a family whose father has been hanged or imprisoned. If left to themselves

unbefriended, such a family must go down-hill. God hates sin; but He loves all unbaptized children, and wants them to be His. What would happen if we were left by God to ourselves? There would at last come death to our souls (Rom. vi. 23). The first Adam brought sin into the world (Rom. v. 12, 15–17). How splendid it would be if a Second Adam could bring good to remedy it! Christ is the Second Adam (1 Cor. xv. 22). Cp. the hymn, "Praise to the Holiest." Can we be born into the Second Adam's family? Yes, by Baptism (Rom. vi. 3); for we can be "born again" by the water of Regeneration.

ii. "Regeneration" is a hard word (used by our Lord in S. John iii.: "*born again*"). Learn how Christ effected this for us. He died to sin. Sin did its worst on Him: it brought Him to the Cross. But He rose again. A dead man is free from debt. Imagine a murderer coming to life again; he could not be executed again. So sin could do no more to Christ; He had conquered it. So, if we can be joined to the risen Christ, we may walk in newness of life. Death—sin—has no more dominion over us. Baptism joins us to Him, grafts us into Him, the Vine.

This truth is shown by the act of "Immersion"—a picture of Death, in the grave and rising again out of it. So Baptism brings us the forgiveness of sin, *original*, and, in the case of adults, *actual* as well; cp. Acts ii. 28; xxii. 16.

iii. *Children of Grace.*—The new-born child needs care, food, clothing, etc. Why? To keep it alive and help it to grow. So, at our "new birth," the soul needs new help. It is not enough to die to sin, but we have to live to righteousness. It is not enough to be given the seed of eternal life, but it must grow within us. So in God's family, the Church, new help is given, through the other Sacraments, through the reading of the Bible, through teaching, etc., by which more and more of the Life of Christ is granted to us. Baptism not only cleanses us from past sin, or inherited sin, but starts us with new life. So we think of Baptism as the Gate by which we enter God's family—it is the beginning of the Christian life; beyond it lies the path of holiness. We must not go back. Imagine a slave-driver trying to tempt a slave back when once free. Imagine Pharaoh acting

thus to the Israelites, when once across the Red Sea. Do you think they would have listened to him? Cp. "Abolish the whole body of sin," and, "Baptism doth represent our profession," etc.

NOTE.—(*a*) The death unto sin is shown by the act of Baptism—immersion. The new life and cleansing are shown by the change of the stole (in old days by the chrisom robe). See Tit. iii. 5; 1 Pet. i. 23; Rom. vi. 3, 4).

(*b*) *Passages from the Baptismal Service to illustrate the Above.*—"Wash him and sanctify him with the Holy Ghost, that he, being delivered from Thy wrath, may be received into the ark of Christ's Church. . . . He, coming to thy Holy Baptism, may receive remission of His sins by spiritual regeneration. . . .

"Give Thy Holy Spirit to this infant, that he may be born again and made an heir of everlasting salvation.

"Grant that the old Adam in him may be so buried that the new man may be raised up in him. Grant that this child may ever remain in the number of thy faithful and elect children.

"We give thanks that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child, and to incorporate him into Thy Holy Church," etc.

Baptism (to sum up) gives us cleansing from sin, new life in Christ, and a share in the privileges, i.e., the means of grace, of the Church.

INSTRUCTION

The Inward Grace

Last Sunday we thought of the outward signs, all for the purpose of the inward grace. We may speak of the inward grace as a "new birth." As life is given to us at birth, so God's own life is given us by the new birth.

1. *What is taken away in Baptism?*—Sin, original and actual. A slave's children are slaves. Adam's children are slaves of Satan, children of wrath. But, at Baptism, the chains of sin are taken away. That is what Baptism

does. It is a miracle of God's grace. A certainty (the outward sign makes us sure of it), a death unto sin! Sin loses its *power* over the soul; Baptism strengthens our will to be holy. The *guilt* of sin is taken away, but not the tendency to sin; that remains. Otherwise we should be mere puppets, without character.

Illustration.—A dirty collar must be washed first before it is fit to use, and even then it has a tendency to get dirty; you must take care of it. But it is no good taking care of it, or wearing it, if it is not washed clean to start with. So is it with the soul in Baptism.

ii. *What is given in Baptism* ?—A New Birth. We are made God's own children. We are no longer Satan's slaves (cp. S. John iii. 6). The Life of Christ is put into the child's soul, and he is made God's child. God loves unbaptized children, and wants them for Himself. Every child belongs to God, after all, for He is the Creator of the soul. So, after taking away the sins which it could not help, God's name is written on its forehead.

Illustration.—An Egyptian King built a tower, and ordered his name to be carved on it. The architect who built it carved his own name on the stone and covered it with plaster, on which the king's name was put, so that when the plaster decayed the real name of the builder would appear.

iii. *What are we to do with our New Life*.—Thank God He has called us to this state of salvation. Remember it is through Christ's death. Pray for grace to "continue in the same." Use the other means of grace in God's family, the Church. Fight sin. Grow in grace.

Illustration.—The escape across the frozen river in "Uncle Tom's Cabin."

Gospel: S. Mark i. 6–11

Homily.—Our Lord's Baptism was not like our own, but it shows His obedience. We must follow that obedience in being baptized and bringing others to be. After Baptism, hate sin. Make act of repentance every night for sins of day.

[*See next page for Chart.*

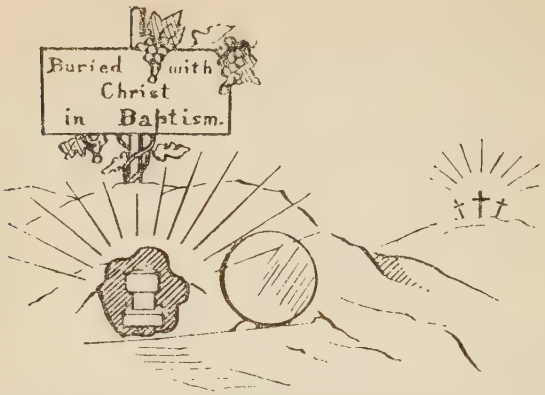


CHART.—The Grave of Christ, with the cave-opening in front of it. On the opening a Font appearing. Cross in distance. A vine and grapes growing from the tomb.

LESSON IX—Conditions of Baptism: Infant Baptism

SET QUESTIONS

1. What is required of persons to be baptized?
   Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.
2. Why then are infants baptized, when by reason of their tender age they cannot perform them?
   Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.
3. Repeat the words of our Lord written in S. Mark x. 14.
   Jesus said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God."
4. When do infants come to age to keep their baptismal promises?
   Infants come to age to keep their baptismal promises as soon as they know right from wrong.
5. What is the duty of Godparents?
   The duty of Godparents is (1) to utter the promises made by the child, and (2) to see that the child is taught about them, and is confirmed at the proper time.

SUNDAY-SCHOOL LESSON

NOTE.—Explain the phrases "them both," "sureties," "come to age."

1. *Why are Infants Baptized?*—Note, the real answer is *that they may have spiritual life*; but the Catechism answer is meant as a reply to an Anabaptist's objection to infant Baptism that a child is not old enough, cannot understand, therefore Baptism is of no use to it. But—

(1) Parents give their love to an unconscious child; and God shows His love to a child in Baptism.

(2) All need to be delivered from sin, a child as well as a man, so there is no need to wait till a child is "old enough."

(3) Baptism is the child's due; for a child is born unconsciously in a state of sin, and therefore may be born again unconsciously in a state of grace. It should be given a fair start, and not be handicapped in the race of life.

(4) Jewish children were admitted to Old Covenant at eight days old. A parent who refused was excommunicated. Cp. Zipporah and Moses (Exod. iv. 24).

(5) We have Christ's own example. (*a*) His Circumcision. (*b*) His teaching, "Suffer little children" (S. Mark x. 14), though they did not understand.

(6) The Apostles baptized whole households. The Philippian Jailer's, Lydia's, etc. (Acts xvi. 15 ff.).

(7) Baptism has taken the place of Circumcision (Col. ii. 11, 12).

(8) "To you and *your children*" (Acts ii. 39).

(9) Infant Baptism has been the unbroken usage of the Church from the second century.

Refer to the first rubric at Private Baptism—"First or Second Sunday"—and the first rubric in Public Baptism.

NOTE.—(1) On Sunday. Why? (2) All Christians may baptize. It is a great privilege, to be used in cases of necessity.

But, if ever you are called upon to baptize, be careful of the proper "matter and words."

ii. *What are the Conditions of Baptism?*—Repentance and Faith. The godparents utter the child's promises, because they must teach the child, and they have the power to lead him to repentance and faith. Godparents can at least pray for their children. They guarantee that the child will not be left to grow up as a heathen.

Illustration.—A legacy left on condition that so much is spent on good works. Some one must remind the heir of that condition.

All God's promises are conditional. A poor man once received a cheque, but threw it away, not knowing what to do with it; he needed instructing how to use it. God gives His Gift in Baptism, but the child must learn how to use it. It needs repentance and faith (Acts ii. 37, 38).

What does (*a*) *Repentance* mean? Remind the children of the three parts. Repentance really comes to mean "*renouncing* past evil and *obeying* God's will." Why is it necessary? Because sin makes the heart like a piece of ground full of weeds, and they must be pulled up before the good seed can be planted.

(*b*) *Faith* (cp. Acts viii. 37) means believing (1) that what God says is true, (2) in the value of the Sacrament, (3) "acting up to it in the life."

NOTE.—Emphasise the duty of godparents to lead the child on to full life in Confirmation.

INSTRUCTION

THE CONDITIONS OF BAPTISM

Our Sunday-school Lesson taught us why infants are baptized (repeat if necessary). But though they first receive God's blessing unconsciously, as soon as they are old enough ("come to age") themselves are bound to perform the promises made in their name. I am "bound" to believe and do.

What are these promises? Repentance and Faith. It is most important to learn what a child has to do.

i. *To Renounce.*—"Not to follow nor be led by" sin.

Illustration.—In A.D. 496 Clovis was baptized as a result of a vow he had sworn if God gave him victory. It took place at Rheims, with great pomp. The priest said to him, "Fierce Sicambrian, bow thy neck. Burn what thou hast adored [i.e., idols], adore what thou hast burned [the Cross]." A vow of renunciation indeed.

ii. *To Believe,* i.e., to be faithful to God, and to what He has taught us in the Church. Cp. the Ethiopian Eunuch (Acts viii. 26). "He that *believeth*" (S. Matt. xvi. 18).

iii. *The Baptismal Service.—Notes.* (*a*) *Wilt thou be baptized in this Faith?*—This reminds us of our free will; the godparents are not forced to bring the child. "*Wilt thou obey?*" I will. (Go through the Baptismal Office in this way.) How many times these three vows are broken! (*b*) So immediately after the promises we offer four beautiful prayers for the child: (1) for the beginning, (2) the progress, (3) the victory, and (4) the reward of the child's life. These prayers have come to us from Ephesus, where S. John worked. (*c*) Then comes the important prayer for the sanctification of the water, and the child's name is given. (*d*) The Baptism proper comes next. (*e*) Then the reception into the Church. The child is wel-

comed as a new soldier and servant of Christ. "We [i.e., the congregation and priest] receive this child." Then we thank God for what He has done to the child and pray for him, with the Lord's Prayer, etc. (*f*) Then the godparents are told what they have to do: to bring him up as a Christian, have him taught and confirmed—a great responsibility for them.

Illustration.—A careless mother who says, "You shan't learn if you don't want to," when her child complains of having to learn the Catechism.

But this address goes on to exhort not only the godparents, but all the baptized people present. "Baptism doth represent unto us *our* profession," i.e., it reminds us of our own Baptism.

iv. *Baptism, then, is a Birth, a Beginning.*—We must go on in the way of holiness. Fight sin, keep the faith, do our duty. Children can be brave, can make up their minds to fight their enemy, and be good soldiers and servants. Look for God's help in the gift of the Holy Spirit. Pray. Cp. Slatin Pasha's boys, Morgan and Ina, who, though young, died for their master. Morgan died holding Slatin's horse, that it should not be stolen.

Gospel: S. Luke xvi. 10

Homily.—Look out for little things. They count. Locusts before now have stopped a train.

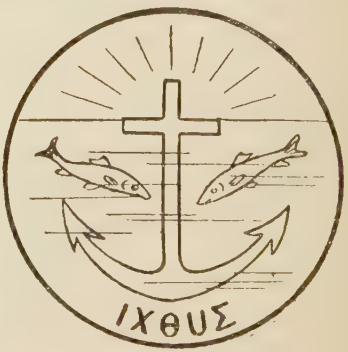


CHART.—The old Christian Symbol of Baptism. "We are little fishes, and like our Fish; we are born in water, and to keep alive we must abide in the water." Tertullian.

REVISION I

Children of the Church

We have learnt lately that we are children of the Church, made so by our Baptism. The Church teaches that children should be brought as soon as possible to receive God's grace, of which they are most capable. Revise the reasons for infant Baptism. Infants cannot exercise repentance and faith before their Baptism, but through their godparents they promise them after. Children come to age to carry these promises out—not when they are confirmed, nor when they are "fifteen," but *directly they know right from wrong*. What are the promises? Repentance and Faith.

i. *Why is Repentance Required?*—Because sin is in the world, and we take part in it. Remember the two kinds, (1) original and (2) actual. Original sin (not our fault) is taken away by God's grace in Baptism. Actual sin is our own fault; so we must sorrow for it or it cannot be taken away. "Renounce it," i.e., not follow or be led by it; but always reject it, fight against it. God gave us Baptism that we might be able to get rid of sin. Surely, then, we must show sorrow.

Illustration.—The old ceremony of turning to the West to renounce Satan; to the East (the source of light) to receive Christ.

ii. *Why is Faith Required?*—Because (1) when baptized we enter a new kingdom where all is spiritual, and all before God—a Kingdom we cannot see, but which is real. Therefore we need to realise God's love for us, and our duty towards Him by faith. So adults need faith to enable them to accept God's promises in Baptism. (2) Faith prepares the heart to receive God; e.g., the difference between a doctor you believe in and one you do not believe in.

iii. *How can we increase our Faith and Repentance?*—Some ignorant people say Baptism is no good, because they do not see that our lives are any different. This is not the fault of the Sacrament, but of those who forget and neglect the grace given them. We were truly made sons of God, but we must become so in character. (1) By praying about

it. (2) Daily acts of repentance. (3) Acts of faith in our prayers and services.

Children are more capable of seeing God, and receiving grace than older people. Cp. "Of such is the Kingdom of God." Therefore exercise your power more and more; e.g., seek early Confirmation to forestall sin.

Gospel: S. Matt. xx. 20, 24

Homily.—"We must suffer if we would be glorified." So we who are baptized must learn to hate sin, and be ready to suffer in conquering it.

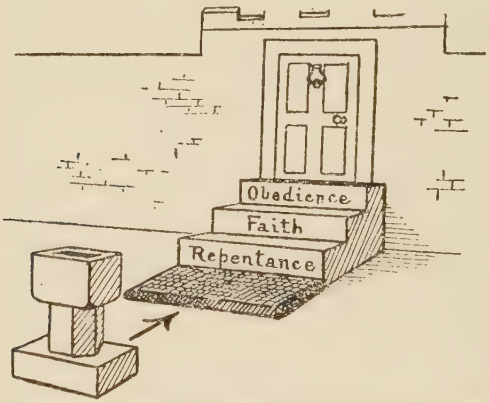


CHART.—The door beyond the Font. Mat in front of it means Repentance. The knocker means Faith. The handle means Obedience. Have three steps leading up to the door, for the same three things.

REVISION II

The Seven Sacraments

If God has appointed means of grace, we must use them; e.g., if I said, "You must go to the post office if you want *2s. 6d.*," you must go.

When we know God's command we can get the grace no other way. Cf. Naaman's cleansing.

Now God has appointed means of grace (i.e., like post offices), where we are to go for His help, viz., the Sacraments. Now, notice, we must use them, if we are to have the help. They are necessary to salvation, i.e., to keep us in a state of "*being saved.*"

i. *Why are the Sacraments necessary to Salvation?*—Because God has appointed them for our salvation. Not all the Sacraments are necessary for all men. But there are the two—essential for everybody.

ii. *Does God give Grace apart from the Sacraments?*—Yes. (1) To people who do not know—heathen, etc.; God deals with them according to their faith. (2) To those deprived of them (i.e., unable to communicate regularly) He gives grace in other ways if they desire it; e.g., spiritual communion. (3) But where they may be had, they must be used.

iii. *What must we do to be sure of the Grace in the Sacraments?*—Exercise repentance and faith.

Illustration.—Appetite.

Gospel: S. Matt. vi. 26 ff.

Homily.—God's love is ready for us all. He knows and loves each. Firmly resolve to use the Sacraments all your life; e.g., Confirmation. Get ready for it.

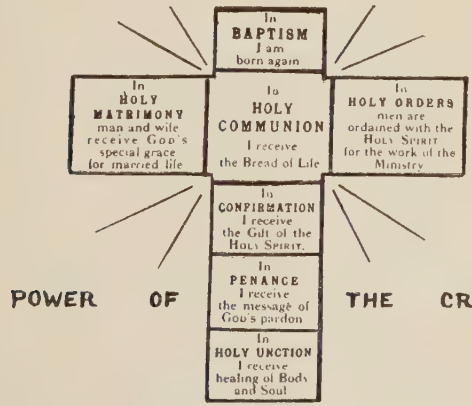

In BAPTISM I am born again
In HOLY MATRIMONY man and wife receive God's special grace for married life
In HOLY COMMUNION I receive the Bread of Life
In HOLY ORDERS men are ordained with the Holy Spirit for the work of the Ministry
In CONFIRMATION I receive the Gift of the Holy Spirit.
In PENANCE I receive the message of God's pardon
In HOLY UNCTION I receive healing of Body and Soul
POWER OF THE CROSS.

CHART.—From the Cross came all our means of grace.

EIGHTH TERM

LESSON I—Confirmation

SET QUESTIONS

1. What is Confirmation ?
   Confirmation is the Sacrament by which baptized people are strengthened by the Holy Ghost.
2. What is the Outward Sign in Confirmation ?
   The Outward Sign in Confirmation is the laying-on of the Bishop's hands.
3. What is the Inward Grace in Confirmation ?
   The Inward Grace in Confirmation is the presence of the Holy Ghost, Who is given to us.
4. What does the Holy Ghost do for us ?
   The Holy Ghost strengthens our minds to know God better, and strengthens our wills to serve Him better.

SUNDAY-SCHOOL LESSON

1. BAPTISM is the beginning of the work of God's Holy Spirit in our souls. That work needs completing (Heb. vi. 1). Confirmation is the Sacrament which completes the work ; in it the Holy Spirit comes to strengthen and perfect the baptized. The earliest title is, "laying on of hands" (Heb. vi. 2). It is also called "sealing" in Eph. i. 13. At first it was administered immediately after Baptism (as in the Greek Church still), but the difficulty of always getting a Bishop led to a separation of the rite.

It is not definitely mentioned in the New Testament as being ordained by Christ ; but—who told the Apostles that they could confirm ? It must have been one of the things of which Christ spake during the forty days (Acts i. 3).

"*Confirm*" means "strengthen."

NOTE.—There is an improper use of the word "*confirm*" in the form of the Bishop's question "Do ye here," which has led to the mistaken view that "Confirmation" is the "strengthening of the promises made in Baptism"! It is not the children who "confirm," but they who are confirmed.

ii. *The Sacrament of Strength.*—All through the Old Testament the work of the Holy Spirit is to "strengthen," or "give life" (Gen. i. 2, etc).

Cp. the true meaning of the word "Comforter."

But Christ promised a *new* gift following His Ascension, viz., that the Holy Spirit should come and dwell in man (S. John xiv. 16, 17). This promise was fulfilled on the Day of Pentecost, and S. Peter said it would *continue* (Acts ii. 39). The Gift was continued, i.e., given, by the laying on of the hand (Acts viii. 14–17; xix. 5, 6). Thus in Baptism the Holy Ghost makes us Christians; in Confirmation He comes to dwell in us fully, making us *strong* Christians (Heb. vi. 2; Tit. iii. 5). As in an earthly family, a good father provides for all the needs of his children as they arise, so in God's family, the Church, He provides.

iii. *The Outward Part* consists of prayer and the laying on of hands. Cp. title in the Prayer Book and Acts viii. 14–17. This is the work of a Bishop. The Apostles (Acts viii.) came thirty-five miles to confirm at Samaria. S. Philip, the deacon, could not confirm.

iv. *The Inward Part.*—S. Augustine called it "The Sacrament of the Holy Ghost." The Holy Ghost makes the soul His temple, and gives us the "ordinary" gifts of the Spirit—"sevenfold"—wisdom, courage, fear, etc. See the effect of the Holy Spirit's coming on S. Peter at Pentecost. Before, he had been a coward, denying Christ; afterwards, he preached boldly in the name of Christ.

v. *When can we be Confirmed?*—When we come to "years of discretion," i.e., when we know right from wrong. Jesus, at twelve years old, was "confirmed" according to Jewish rites, when He was brought up to the Temple to be made a "Son of the Law." At Baptism we are made soldiers of Christ. At Confirmation we are given arms to use.

vi. *The Sevenfold Gifts.*—See set answer, No. 4. The

seven gifts can be shown to have the double effects referred to in this answer.

Note to Teachers.—(*a*) The Address in the Confirmation Service was originally part of a rubric. (*b*) If our children are not confirmed, the responsibility will to a great extent rest on *us*. The very reason given for teaching the Catechism is to prepare them for Confirmation.

INSTRUCTION

The Second Sacrament

i. *Confirmation—what it is.*—When baptized we were made *children* of grace. As we grow *older* we hope to be *men and women* of grace. For that we need special grace; special grace to make us strong, perfect Christians. Now Confirmation means "making strong," for it is the Sacrament by which we are made strong. In the Catechism, when we are asked, "Dost thou not believe that," etc., we answer, "Yes, and I pray unto God to give me His grace, that I may continue," etc. Confirmation is the means by which God gives us this "continuing" grace. What a mockery, then, if we are unwilling to prepare for receiving Confirmation when the right time comes.

ii. *What are the Two Parts of Confirmation?—Note.* It is a Sacrament because it has the two parts—*outward*, the laying on of hands; *inward*, the gift of God's Holy Spirit. What for? To strengthen us. See how He strengthened S. Peter and the Apostles at Pentecost. The new grace, then, is this gift of the Holy Spirit, as Christ promised (S. John xiv. 16, 17).

iii. *What was the first Confirmation?*—Confirmation is not an invention of modern times. See Acts viii. (Tell the story.) Persecution disperses the Christians. The Apostles remain at Jerusalem. S. Philip preaches at Samaria, SS. Peter and John come down, *pray, lay on their hands*, and *the Holy Ghost comes*. So we, as soon as we have learnt what we should know to our soul's health, e.g., know right from wrong, have learnt the Catholic Faith,

the Ten Commandments, etc., should come to be Confirmed, or strengthened. For, step by step in our lives, God gives us His strength or grace as we need it.

Gospel : S. Luke ii. 42 ff.

Homily.—People think too little of Confirmation. Yet it completes the baptismal gift. Look forward to it.

A man joining the army first learns drill, etc., then is given his arms, and told to use them.

In Baptism we were made Christian soldiers, then comes the time of learning how to serve God, in Sunday school and Catechism, then in Confirmation. The Christian is armed with God's strength, the gift of the Holy Spirit, "The sword of the Spirit," that he may fight the bigger temptations that come in older life.

CHART.—Four simple designs—Cross, Dove, Hands, Sword.

LESSON II—The Confirmation Service

SET QUESTIONS

1. What are the two parts of the Confirmation Service?
   The two parts of the Confirmation Service are God's Gift and the child's promise.
2. In Confirmation, what is the child's part?
   In Confirmation the child's part is to renew the promise made in his Baptism.
3. Must we be good before we can be confirmed?
   No. Confirmation is not a reward for goodness, but a help to goodness.
4. What, then, must we be before we can be confirmed?
   We must be in earnest about our religion before we can be confirmed.

SUNDAY-SCHOOL LESSON

REVISION.—The Apostles could not have guessed that, by the laying on of hands, the Holy Ghost would be given; it must have been Christ's command, in accordance with His promise (S. John xiv.).

To-day we look at the Confirmation Service. The first important point to notice is the stress laid upon—

i. *The Obligation of the Baptismal Promises.*—What are they? Are we bound by them? Yes; "to believe and do." Was Samuel bound to remain a servant of God, because his mother promised him to God? (1 Sam. i. 28). Yes; and so are we bound by the promises uttered by our godparents. So, at the beginning of the service, comes the renewal of the vows. See the opening Preface, originally a rubric. Having arrived at years of discretion, having learnt the Creed, etc., the children, of

their own conscious will, can now renew these great and solemn promises. "Openly before the Church," i.e., making a public profession, they "ratify and confirm" them (originally "ratify and confess"), i.e., approve of the godparents' action, and promise to "endeavour themselves faithfully," i.e., try earnestly, to keep the promises.

ii. *The Bishop's Question.*—Very solemn. (*a*) "In the presence of God and of this congregation." Before witnesses, amongst whom should be the godparents if possible. (*b*) "Renew"—not a fresh vow, but one first taken in Baptism, and taught in the Catechism. Early Christians had to confess their faith before heathen, and go to martyrdom. God does not call us to such an ordeal, but He wishes us to be sincerely earnest and solemn over this question and its answer: "I do."

"*Our help standeth in the name of the Lord*"—this is the keynote of the service. Help is coming, God's special grace, the power of the Holy Ghost.

iii. *The Act of Confirmation,* preceded by prayer for the Holy Ghost, and followed by prayers for perseverance and continued protection. The prayer for the sevenfold gifts is fourteen hundred years old. Notice what it takes for granted—"the "regeneration and forgiveness" of each candidate. The sevenfold gifts (Is. xi. 2, 3) represent the gifts needed for adult life. As children do not need them, because they are under the guidance and protection of their parents, they are not given till "years of discretion" come.

iv. *The Seven Gifts.*—(1) *Wisdom*—to know what is best to do. (2) *Understanding*—to be able to get at the root of things. (3) *Counsel*—power to give and take good advice and set a good example. (4) *Ghostly Strength*—Courage in religion. (5) *Knowledge*—power to learn God's lessons. (6) *Godliness*—power to grow like God in holiness. (7) *Holy Fear*—reverence, and fear to grieve a loving Father. The seven-branched candlestick stood close to the veil in the Tabernacle (Exod xl. 24; cp. Zech. iv. 2, 6); so Confirmation is the door to the Holy Communion.

"*Defend, O Lord.*"—Notice that this prayer shows us

that we cannot stand *still*; we must always *go forward* in grace (S. Luke ii. 41, 52). A beautiful prayer to say daily after Confirmation. Notice the same thought expressed in the concluding prayers: "Lead them in the knowledge," etc., "direct, sanctify, and govern," etc.

So then, there are three main parts in service:

(1) The child's part—to renew his baptismal vows, and confess himself a servant of Christ.

(2) God's part—to give him the gift of the Holy Spirit.

(3) The congregation's part—to pray for him, and for themselves, that they may "grow in grace" and "persevere" under God's continual protection.

v. *Preparation for Confirmation* does not consist in simply attending special classes, but now in attending Sunday school and catechism: (1) using the gifts already given by the Holy Spirit, prayer, Church, Bible, conscience (Hymn 207); (2) trying to keep the baptismal vows and overcome our faults; (3) asking God that nothing may hinder our Confirmation, and looking forward to it with eagerness and love.

Why, then, to sum up, should *all* be confirmed? (1) Because the Apostles thought it necessary; (2) because it is the means by which the indwelling of the Holy Spirit comes; (3) because Confirmation gives strength which all need, the seven gifts for adult life; (4) because the English Church admits none to Communion but the confirmed.

INSTRUCTION

The Confirmation Service

What is required of them who come to be confirmed?

Preparation of faith, and preparation of repentance, and openly to profess themselves bound by their baptismal promises.

i. *The Child's Part.*—Before God's Holy Spirit is given to us we must renew the promises made at our Baptism. So the Bishop begins by asking the candidates whether they renew, ratify, and confess the same, etc. What are

the promises? In a word, they come to this: "I mean to be a good soldier of Christ." If we did not mean to be good, it would be a mockery to come to Confirmation. We repeat these baptismal promises, because Confirmation is really the completion of Baptism. Some people say they will not be confirmed because they are not good enough; but this is foolish. See the set answers 3 and 4. Confirmation helps us to be better. Confirmation is like a gate, through which the child is led *from the font to the chancel steps* (the place where the Bishop confirms) *on the way to the altar*. The child looks back, therefore, in Confirmation, to the font and his promises.

ii. *God's Part.*—Next the Bishop prays God to send the Holy Spirit upon the candidates. And he lays his hands on them, as the Apostles did, and they receive the Holy Ghost, as in Acts viii. Look at the prayer before the act of Confirmation: "Strengthen them . . . and daily increase in them," etc. Notice (1) the Holy Spirit makes us good by giving us His seven gifts—wisdom, understanding, etc.; and (2) these gifts are to increase in us. We do not become good and wise all at once; Confirmation is not a magic "charm." "Jesus increased," and we pray that we may.

iii. *The People's Part.*—Remember that, when God gives us these gifts, He expects us to make a proper use of them. If we do not use them, they do us no good. So in the rest of the service we all pray for grace to persevere, and for God's continual direction.

Gospel: S. Luke xi. 9, 13, or S. John xvi. 13 ff.

Homily.—NOTE the likeness and the difference between Confirmation and Holy Orders. Confirmation is the gift of the Holy Spirit for the work of life; Holy Orders is the gift of the Holy Spirit for the work of the ministry.

Illustration.—A true story of the South African War. A chaplain found a wounded officer, almost unconscious, saying, "Defend, O Lord, me," etc.

[*See next page for Chart.*

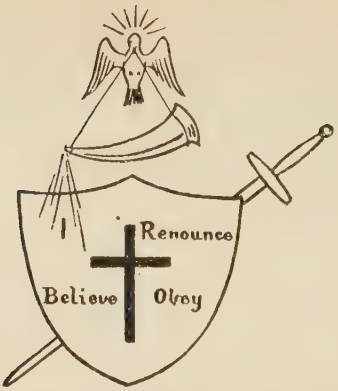


CHART.—The Holy Spirit anointing with a horn of oil the young Christian's shield. See 2 Sam. i. 21, and Is. xxi. 5 ("Rise up, ye princes, and anoint the shield"). Shields in old time were anointed for active service.

LESSON III—The Christian Sacrifice

SET QUESTIONS

1. Why was the Sacrament of the Lord's Supper ordained?
   For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.
2. When was the one great Sacrifice for the sins of the world offered?
   Our Blessed Lord Jesus Christ offered Himself on the Cross as the one great Sacrifice for the sins of the world.
3. Has that great Sacrifice been done away?
   No. In the midst of Heaven that Sacrifice is still offered before God by our Lord Jesus Christ.
4. How, then, is the Holy Communion a Sacrifice?
   The Holy Communion is a Sacrifice because it is the means by which we continually present and plead before God on earth the Sacrifice of Christ in Heaven.

SUNDAY-SCHOOL LESSON

NOTE that the first question in the Catechism is not "What *is* the Lord's Supper," but "Why was it ordained?" i.e., the Catechism takes it for granted that every Christian child has seen the Sacrament of the Holy Communion. The child must know what the Catechism is talking about, though he may not understand all about it. That is God's way, always: showing first, explaining afterwards; e.g., cp. Exod. xii. 26.

i. *What does the Catechism call the death of Christ?* A sacrifice. What is a sacrifice? Something offered to God. Cp. Abel's, Noah's, Abraham's, the Passover Lamb, the Sacrifices of the Tabernacle and Temple.

In the Jewish Church there were three kinds of sacrifice,

(1) The Burnt-offering (Exod. xxix. 38), when the whole victim was offered (note, with bread and wine), which meant self-dedication, self-surrender (Levit. i. 3, 4; cp. Heb. x. 7). (2) The Sin-offering, in which the blood was sprinkled at the base of the altar and towards the Holy Place (Levit. iv. 1–12), the offerer having put his hands on the victim and confessed. (3) The Peace-offering, in which part of the victim was given back for a feast (Levit. iii. and vii.). Note the use of the word "*memorial*" here, e.g., Levit. ii. 2, 9, etc.

These sacrifices were God's way of making man share in a real sacrifice to come. They were not types only, but note that they had *some* power, but not perfect power, to atone, or to bring man into communion with God. This power which they had came from the Eternal Sacrifice of Christ. "Coming events cast their shadows before" (cp. Heb. x. 1). They were related to Christ, as the shadow is to the substance, i.e., inseparably.

ii. *Then came the real Sacrifice*, Christ's own, offered, first, by His life of obedience on earth, second by the culminating act of His obedience unto death. Remember the "obedience" of Christ was His sacrifice (Heb. x. 9; Phil. ii. 8). He is the "Lamb of God." So the Cross pointed back to these old sacrifices, and now there is no need for Christ to be sacrificed again. Why not? Do not *we* need forgiveness? Yes, but in Heaven the Sacrifice is being pleaded. There is Christ, our High-priest and Victim (Rev. v. 6; Heb. vii. 17–25), the Lamb, "standing as it had been slain." Cp. the great song of the angels and saints, "Worthy is the Lamb" (Rev. v. 12). This is addressed to God the Father about the Lamb, and therefore means "Not for our worthiness, but for the worthiness of Thy Son, Jesus Christ, hear us, answer us, accept us," etc.

So there were the Jewish sacrifices on earth, and there is the perpetual Sacrifice in Heaven; but what about the Church? Is there sacrifice there? Yes. The Holy Communion, the descendant of the Passover. "This is My blood of the New Covenant" Christ called it (S. Matt. xxvi. 28). What was the Blood of the Old Covenant?

S. Luke xxii. 15, 16. In the Passover the Jewish Church showed the Lord's death before He came. In the Holy Communion the Christian Church shows the Lord's death till He come.

So all sacrifice before the Cross and since is really a showing forth of Christ's death. Like an endless band on machinery connected with a central engine, so it is all one act, one motion.

INSTRUCTION

The Christian Sacrifice

i. *What was the Jewish Sacrifice?*—When we examine the Bible we find that God always commanded men to come before Him with sacrifice; e.g. Abel's, Noah's, Abraham's. This was an "instinct," no doubt, at first. When Israel left Egypt they were taught of God how to offer acceptable sacrifice. In Leviticus we have directions about the three kinds of sacrifice—burnt-offering, sin-offering, and peace-offering. All these were pictures of the perfect Lamb some day to be offered up; but they were more than pictures—they had power, because they showed forth the perfect Sacrifice until it came. They were the shadows of an event to come. Cp. the *power* of a schoolmaster's shadow seen through a door to keep order, because it shows the substance near.

ii. *What is the Perfect Sacrifice?*—That of the Lamb of God, Christ's obedience culminating on the Cross. The Cross is the centre of the world's history. Its two arms —one points back to all the sacrifices that had gone before, the other forward to those that should come after.

> "Once, only once, and once for all,
> His precious life He gave;
> Before the Cross our spirits fall,
> And own it strong to save."

When God saw the old sacrifices, He was reminded of what His Son would do some day, and so accepted them.

iii. *What is the Christian Sacrifice?*—The Jews had

lambs, goats, etc., as their sacrifices. We find, as we should expect, that we have a better offering. They had a lamb from the flock ; we have the Lamb of God. When Christ instituted the Holy Communion, the lamb lay slain on the table (probably) ; Christ took the Bread and Wine and called them " My Body and Blood of the New Testament," i.e., Covenant. So to-day the Holy Communion is the Christian Sacrifice, because in it the same Bread and Wine (Body and Blood) are used as the right elements of the sacrifice of the New Covenant. The Holy Communion is the Christian Sacrifice, because it shows forth the Lord's Death till He comes again. Just as God was reminded by the old Jewish sacrifices, so is He still by the Christian Sacrifice. And every time we offer the Holy Communion we join with the perpetual Sacrifice of Jesus in Heaven, always, for ever, presented by Jesus Himself. All other offerings that we could ever make are acceptable through that Offering. He pleads His Sacrifice in Heaven, and at the Holy Communion we plead that Sacrifice on earth, and thus we are right in saying it is all one act—like the endless band of a machine.

Gospel : S. John x. 17, 18

Homily.—We offer the sacrifice appointed by Christ, for He said, " Do this in remembrance of Me." It has been offered in the Church from the first. We are bound to worship as God has appointed. Let us love to bring our prayers and praises to Him there. Think of Jewish children, loving to come to the old sacrifices.

Illustration.—A heliograph at work on a warship, flashing with *real* sunlight : It is *the means on the ship* by which sailors *present* to other ships the sunlight which is always in the sky. So the Holy Communion is the means by which the Church *presents* on earth the Sacrifice of Christ ever presented in Heaven.

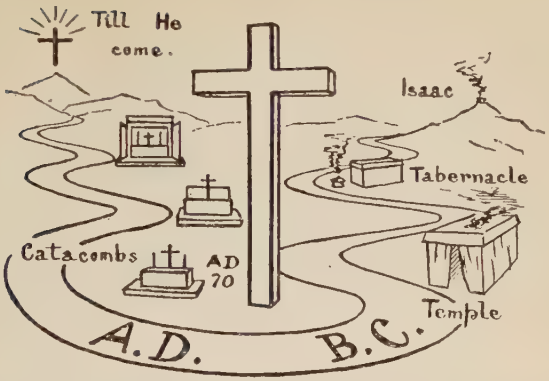


CHART.—The Cross, the centre of history.

Christ gives a panorama of all Sacrifice, Jewish and Christian. As a road, with the Cross in centre. All before it B.C., all after it A.D. In the distance see the altar of Temple, and Tabernacle, and the smoke of Abraham's Sacrifice, and the Passover blood on doorway of a house.

Past the Cross see the simple Christian altar in the Catacombs, with two candles and cross. See the elaborate altar of the middle centuries. See the altar of your own parish Church.

So we show the Lord's Death till He come. In the distance see the Cross in the sky, the sign of His Coming.

LESSON IV—The Memorial Sacrifice

SET QUESTIONS

1. Why is the Holy Communion called a Memorial?
   The Holy Communion is called a Memorial because by it we "do show the Lord's Death till He come" (1 Cor. xi. 26).
2. What does our Lord say about this?
   Our Lord said, "Do this in remembrance of Me."
3. What does "Do this in remembrance of Me" mean?
   "Do this in remembrance of Me" means "Offer this as My Memorial."
4. To whom is the Holy Communion a Memorial?
   The Holy Communion is a Memorial to God, to the world, and to ourselves.

SUNDAY-SCHOOL LESSON

REVISION.—The old sacrifices pointed forward to the Cross; the Holy Communion points back to it. For the Holy Communion is the Christian Sacrifice. The centre of the Service is the offering of the Body and Blood of Christ before the Father.

1. *Why was the Sacrament of the Lord's Supper Ordained?* —"For the continual remembrance," etc. Yes, for when Christ instituted it, He said, "Do this in remembrance of Me." Or, as it may be rendered, "*Offer this as My Memorial.*" What is a memorial? Something to remind; e.g., the tablets in church, any local memorial. In the Bible a memorial, or remembrance, means a religious action performed before God and appointed by God; e.g., *the*

Bow to remind God (Gen. ix. 15, 16); *the Passover Blood*, "When *I* see the Blood" (Exod. xii. 13); *frankincense* (Levit. xxiv. 7); *Peace-offerings* (Numb. x. 10; 1 Cor. ix. 26). Note that these are something to remind God, not man. So when Christ said, "Do this as My Memorial," He meant, "Remind God of My Sacrifice." Does God need reminding? No, but He loves us to do so. So He needs not our prayers, but loves us to pray.

So the Holy Communion is for the "continual remembrance of the Sacrifice of the Death of Christ." What did Christ do on the Cross? Cp. S. John's title for Him, "Lamb of God." He put away sin, made atonement.

ii. *Cp. the Day of Atonement* (Levit. xvi. 15).—The two goats; the blood taken into the Holy of Holies, to show before God. So Christ took the Blood of Good Friday and offered it in Heaven on Ascension Day. He still offers it (Heb. vii. 25; Rom. viii. 34; Rev. v. 6). Does He die again? No, He pleads, as it were, by showing His hands and feet and side. Hymn 565: "And He pleadeth for them there." (Why did not Christ's wounds heal up, as ours do? Because He was going to take His Body into Heaven to show God.) He, then, shows forth His own Death. So on earth we do the same thing in the Holy Communion. It is our Memorial Sacrifice.

Cp. Hymns 315, 422.

> "But what He never can repeat
> He shows forth day by day."

The priest is our representative at the service; but *we* say the "Amen" to show that we join in it too.

The Holy Communion is a Memorial also to ourselves and to a godless world, proclaiming our love; but if it were to remind us alone, then a picture or a crucifix would have been a better or more realistic memorial; it is meant chiefly as a memorial before God.

Christ *wished* us to show what He had done. He said, "Offer this as My Memorial." It is to be a continual memorial of His atoning death.

Illustrations.—(1) The Passover sacrifice was offered in

the Temple, and eaten at home, where women also partook, and so shared in the sacrifice. So in the Holy Communion, the Lamb of God is offered in Heaven and "eaten" on earth, where all partake and share in the Sacrifice.

(2) Raphael's "Madonna." The *act* of painting was performed over three hundred years ago; but the exhibition of it goes on as long as the picture lasts.

NOTE.—After consecration, when the priest has said, "This is My Body . . . Blood," he sets It upon the altar. Then he is offering our Lord's Body and Blood to God, and we all join in that offering. Our Lord can never die again, but He is always appearing for us in the Presence of God "as slain." So He shows Himself as the Lamb of God, which taketh away the sin of the world, as if He were asking God to look on His hands and feet and side. And we on earth show the Lord's Death to the Father whenever we celebrate the Holy Communion. That is our Sacrifice, and, as we offer It, we offer ourselves to God and ask Him to forgive us, to answer our prayer, to bless us and our friends for the sake of the Precious Death of Jesus.

INSTRUCTION

THE MEMORIAL SACRIFICE

"For the continual remembrance of the Sacrifice of the Death of Christ."

i. *Before Christ Came.*—God always ordered men to offer sacrifice to Him; but there was one special sacrifice offered by the Jews which was to be a type of the Death and Ascension of Christ, viz., on the Day of Atonement. See Levit. xvi. On that day when man and God were to be reconciled the high-priest took two goats. Describe the ritual. That was a picture of what Christ was to do. It showed the Lord's Death before He came, and therefore God accepted it.

ii. *What Christ Did.*—He was High-priest as well as Victim. He offered Himself as the Lamb of God on the Cross. Then He took His Blood (so to speak) into Heaven to show the Father on Ascension Day. So now He always

pleads for us ; as if He were always saying, " Remember, Father, I died for them; I made atonement for them. Remember My Sacrifice " (Heb. viii. 1, ix. 11, 12).

Illustration.—There is no curtain now between the chancel and the sanctuary (cp. the Veil of the Temple), because God and man are reconciled in Christ (Heb. vii. 25 ; Rev. v. 6). Describe S. John's vision. The Lamb standing, the Saints always showing forth the Lord's Death in Paradise, saying, " Worthy is the Lamb that was slain. We are unworthy; He only is worthy."

iii. *On Earth.*—The Holy Communion is the way we show forth the Lord's Death. Christ said we were to do it " in remembrance," i.e., as His Memorial. The Sacrifice of the Death of Christ is our offering for sin, and so we offer that Sacrifice in the Holy Communion. Every day Christ is pleading in Heaven, and every day man is showing forth Christ's Death until He come.

Jesus said, at the First Communion, " This is My Body. . . ." He was showing forth His Death, saying, " This is My Sacrifice."

Jesus says to-day in Heaven, " This is My Body, Father, and My Blood. Remember My Sacrifice." The Saints say, " This is His Body and Blood. Worthy is the Lamb. . . . Remember His Sacrifice." *We* say it in the Holy Communion (indeed He does Himself too)—" This is My Body. Remember my Sacrifice."

So in all these ways Christ is being offered as the great Sacrifice for Sin. In all these ways God is reminded of His Son's Death for the world. So the Holy Communion is a memorial Sacrifice, to be offered perpetually.

Illustration.—Magnifying-glass burns a hole in paper when the sun's rays are allowed to pass through it. So we may say, " The magnifying-glass does on earth what the sun is doing in the sky." In the Holy Communion we do on earth what Christ is doing in Heaven. But it is real sunlight that burns paper. So it is really Christ Himself Who offers the sacrifice in the Holy Communion.

[*See next page for Chart.*

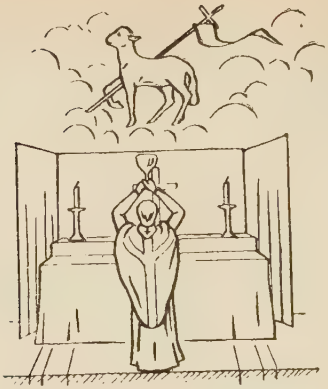


CHART.—The altar and the Lamb.

LESSON V—The Bread and Wine

SET QUESTIONS

1. What is the outward part or sign of the Lord's Supper?
   Bread and wine, which the Lord hath commanded to be received.
2. Repeat the words in which S. Matthew tells us of this command.
   "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, 'Take, eat, this is My Body.' And He took the cup and gave thanks and gave it to them, saying, 'Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins."
3. What was the blood of the Old Testament?
   The blood of the Old Testament was the blood of the old sacrifices, and especially of the Passover Lamb.
4. What change is made in the bread and wine in the Holy Communion?
   The *value* of the bread and wine is changed: for they become the means of bringing into our souls the Body and Blood of Christ.

SUNDAY-SCHOOL LESSON

Revision.—What sacrifice in the Old Testament is specially typical of Christ's Death and Ascension? That of the Day of Atonement. What does it teach us about the Holy Communion! That on earth we "show forth the Lord's Death," as He ever shows it in Heaven.

Now to-day we begin by thinking of another Jewish sacrifice. The "peace-offering," meaning "reconciliation" (Levit. iii. 1–5, vii. 15–34). Part of this was eaten by the offerer, as a sign of friendship and joy.

Illustration.—(Exod. xxiv. 11 ff.). In the Holy Communion the offerers also eat of the sacrifice. It is therefore the Christian peace-offering.

i. *The Outward Signs.*—Remember the outward sign in a

Sacrament is a means and a pledge (1 Cor. x. 16). Our Lord bade us "eat and drink" at the "Last Supper." Why "*last*" supper? Not the last He ever ate; but (1) the last real Passover supper; or (2) the last He ate before His death.

Describe the scene of the Institution. Recorded four times in the New Testament. Why did our Lord keep it till the last day of His earthly life? To render it more emphatic. Remember if this was the Passover supper, then the disciples were fasting all the day. The supper itself was not a meal so much as a service. The Passover supper was eaten at the *beginning* of the Feast Day—Jews always reckoning their days from sunset to sunset. So-called "evening" communions are therefore not scriptural.

ii. *What Christ did with the Bread and Wine.—Note.* These formed part of every Passover feast, and were in every house in the Holy Land on that night. He therefore took the common food to show: (1) that the Holy Communion was to be equally the common food of His Church. (2) That it was equally necessary for all His followers; He took the *Passover* bread and *Passover* wine to show that the Holy Communion was to be the *Christian* Passover in future.

Bread and wine were often used to signify man's offering to God, and the food given by God to man. E.g., *Melchizedek* (Gen. xiv. 18). *Manna* (Exod. xxix. 40; Numb. xv. 1, etc.).

So our Lord used outward signs well understood by the disciples. He *took* them, *blessed*, *brake*, *gave*, and *said*, "Take, eat," etc. To-day the priest does exactly the same: or, rather, Christ does it again through the priest at the Consecration; so consecration means the repeating of our Lord's words and acts.

Note the other symbolic meanings in the use of these outward signs. (*a*) *Bread* is made up of *many* grains (1 Cor. x. 17). (*b*) *Wine and water* (such as our Lord actually used, for wine had always to be mixed in Palestine). "Jesus added the water of our human nature to the wine of His Divine Nature." And "since the water and wine cannot afterwards be separated, so Jesus Christ is God and Man never to be divided." Two Natures, but One Person.

A wonderful change was effected in the Bread and Wine after our Lord had blessed the elements, of which we shall hear more next week. Now it is enough to say—they became the means by which He gave His disciples His Body and Blood. So to-day the bread and wine become to us the Body and Blood of Christ. See S. John vi. 51. We rely on this promise.

Illustration.—A blank cheque filled up becomes equal to £1.

Note that Christ had done similar things, pointing to this supreme miracle, before, e.g., His first miracle, and the Feeding of the Five Thousand. These are symbolical of the Holy Communion.

INSTRUCTION

The Outward Part of the Lord's Supper

Three things are offered us in the Holy Communion. An outward part, the inward part, and the benefits. The outward part is the bread and wine; the inward part, the Body and Blood; the benefits, the "strengthening and refreshing of our souls."

The outward part is the means of receiving the other two, and the pledge that we do receive them. Our Lord appointed the sign Himself.

i. *When did our Lord appoint the Outward Sign?*—In the Upper Room on Maunday Thursday. Refer to the faithful present, and even (perhaps) the one traitor. The old Passover supper being eaten for the last time. (The disciples were *beginning* the Sabbath and therefore fasting.) The New Passover instituted. The Bread and Wine. "This is the New Testament" (covenant).

ii. *Why did He appoint the Outward Sign?*—(*a*) The inward grace is so great that without outward signs we could not believe it. (*b*) We have bodies, outward things, in which we live, and God deals with us through them. So when our Lord gave us His Gift, it was under the shape of an outward form. Why did He choose the particular signs of bread and wine. Because they were (1) common and necessary food (cp. the Feeding of the Five Thousand,

and the miracle at Cana), and (2) the Jews already were familiar with their use as peace-offerings.

iii. *What did He do to the Outward Signs?*—Describe the Consecration.

iv. *When may we receive the Holy Food?*—When confirmed (or even before, if we are willing to be confirmed). The earlier we receive, the better, if we come rightly prepared and meaning to live as God's children.

Gospel : S. Mark xiv. 22–25

NOTE.—(1) Do not be deceived by the smallness of the outward sign, so as to think it of little importance. It is necessary to salvation. Christ said so very clearly. Resolve to be lifelong communicants. (*To the confirmed.* Have a special intention at each Eucharist.)

(2) "Give us this day our daily bread." What is the good of saying that on Sunday unless we go and get it ?

(3) *Queen Elizabeth's* :

> "Christ's were the words that spake it ;
> He took the Bread, and brake it ;
> And what that Word doth make It,
> That I believe, and take It."

(4) Love and fellowship and union are typified by the One Bread.

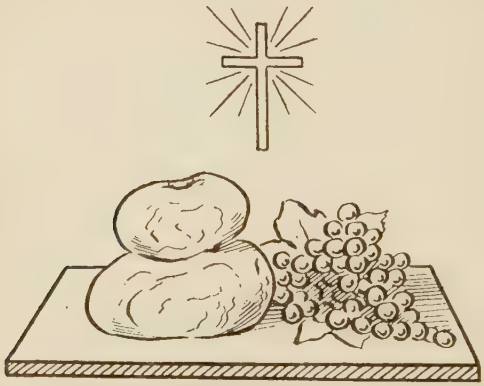


CHART.—A Loaf and a Bunch of Grapes, Cross over all—the Outward Signs.

LESSON VI—The Inward Part of the Lord's Supper

SET QUESTIONS

1. In the Lord's Supper, what is the inward part or thing signified ?
   The Body and Blood of Christ, which are verily and indeed taken and received by faith in the Lord's Supper.
2. How do we know that the inward part of the Holy Communion is the Body and Blood of Christ ?
   We know that the inward part of the Holy Communion is the Body and Blood of Christ, because our Lord said, "This is my Body," and "This is my Blood."
3. Is our Lord really present in the Holy Communion ?
   Yes, our Blessed Lord Jesus Christ is really present in the Holy Communion after a heavenly and spiritual manner.
4. When is He specially present ?
   Our Blessed Lord Jesus Christ is specially present when the Bread and Wine are consecrated in the same way as He consecrated them.
5. Why is the Holy Communion the most sacred service of all ?
   The Holy Communion is the most sacred service of all because our Blessed Lord Jesus Christ is present there in a special manner.

SUNDAY-SCHOOL LESSON

Revision.—Why did Christ choose bread and wine as the outward signs ? When did He choose them ? At the Passover supper—to show that the Holy Communion was to be the Christian Passover. What is the change that takes place ? The value of the bread and wine is changed. To-day we will try to answer this question more fully.

1. *Why are we certain that the Bread and Wine become the Body and Blood of Christ ?*—Because we have, firstly,

our Lord's words at the Institution; secondly, His sermon about it in S. John vi.; and thirdly, the teaching of the Church as exemplified in 1 Cor. xi. 27, 29. Hence the Catechism says the Body and Blood of Christ are "verily and indeed taken and received." (Explain.) So earthly food becomes heavenly food. Could the soul feed on bread alone? No; but we get at the soul through the body, through outward things. E.g., we punish a boy's body to do good to his soul; or we read a good book to educate the soul. So when the body takes the bread and wine, the soul takes the Body and Blood of Christ.

ii. *Christ's Words at the Institution.*—It is best to take them just as they stand. Cp. Queen Elizabeth's epigram, "His were the words that spake it," etc. No Christian for one thousand years doubted what our Lord said; then a certain Berengarius began to say that Christ meant "This represents My Body": the consequence was that his heresy spread. But do you think Christ at such a moment would have said anything to His disciples that could not have a plain and direct meaning?

iii. *Our Lord's Sermon* (S. John vi. 41, 42 ff.).—Explain the circumstances. Note our Lord's refusal to explain His hard saying, *vv.* 52 and 53.

Note.—By "My flesh," *v.* 54, He meant, "My human nature." In this sermon Christ was really preparing the disciples' minds for the Holy Communion; and when, some months later, He took the bread, etc., at the Last Supper, then it must have flashed through their minds, "This is what He meant in His strange sermon." So the Church immediately understood it, and thus we find S. Paul in his instruction (1 Cor. xi.) combining the story of the Institution with the teaching of S. John vi.

iv. *The Real Presence.*—Now we come to a most important and wonderful lesson. Where a man's body and blood are, there he must be. So we know that our Lord is nearer to us at the time of the Eucharist than at any other time. Where is God? Everywhere. Yet the Bible tells us that He vouchsafes a particular presence of Himself, and can manifest Himself in a special manner, e.g., at the burning bush (Exod. iii.), as the Captain of

the Lord's host (Josh. v. 13), at the dedication of the Temple (2 Chron. vii. 1), to Elijah at Horeb (1 Kings xix. 11). So there is nothing impossible or unbelievable in Christ's manifesting Himself specially in the Holy Communion.

What did Moses and Joshua do when they found themselves in God's Presence? They took their shoes from their feet. So we should learn to worship Christ at His own Sacrament, as S. Thomas did when He said, "My Lord and my God."

Just because Christ is present, we should worship; and before we may partake, we may always come and worship at the Eucharist. Because He is present, we can offer, besides praise, prayer, and thanksgiving—in fact, we can say to Him just what we should say if He were to come visibly into our rooms.

Notes.—(1) Our Lord saves us always by His Body (cp. the Incarnation itself). (2) He wishes to dwell with us. The disciples had Him in the days of His humility. We, in the days of His glory. They only at intervals. We constantly. (3) Rough boys in a school were very disorderly. But at the Holy Communion they were reverent, because they knew Jesus was there (a fact of the author's knowledge, as well as of other priests').

INSTRUCTION

The Presence of Christ

i. *The Man with the Palsy sought It* (S. Luke v. 18).—Though he had four friends who would have gone to Jesus for him, he was content with nothing less than coming into Christ's very Presence.

ii. *The Woman ill for Twelve Years sought It* (S. Mark v. 25). Though modest, shy, weak, she forced her way through the crowd till she could touch Him.

iii. *We must seek It.*—Though we can always speak to God everywhere, yet surely we need to get as close to Christ as we can. He knows this, and so He comes in

mercy to us in the Holy Communion. Where His Body and Blood are, there He must be; and when we want pardon, healing, strength, we must come to Him. Just as God was specially present to Joshua before Jericho, so our Lord gives us His special Presence in the Eucharist. So we worship Him there, and when we are in sorrow or trouble, needing help for ourselves or friends, we shall hasten to Christ's real Presence in the Blessed Sacrament. When we know He is there at yonder altar, ready to hear us and give His grace, we can come and pour out our hearts to Him.

Gospel: S. Matt. ix. 20-22

Homily.—I could speak to the king by a letter; but that would not be the same as face to face. So I can speak to God in prayer; but it is not the same as face to face with Christ in the Holy Communion.

NOTE.—Christ's Body is spiritual. Refer to His power after the Resurrection. In the Holy Communion we receive Christ's spiritual Body, not His natural Body. When we receive the Holy Communion, we *each* receive Jesus Christ into our souls—the whole of Christ, not a part. He dwells in us, and gives His Life to be our life. Some people doubt: "How can the Body of Christ be in more than one place at a time?" "How can everybody receive the *whole* of Christ?" But a spiritual body may have more than one way of manifesting itself, and be in many places at the same time. E.g., let the organ play a tune, let the same tune be played on a violin. Here is the same tune manifesting itself in different ways. Can that tune be in another church at the same time? Yes. Did each of you hear the *whole* tune? Yes. So it is possible for everybody to receive the *whole* of Christ in the Sacrament, if the mind of each of you can receive the whole of the tune. After the tune has been played, say: "Where is that tune now?" "In your heads." So Christ "dwells in us" (S. John vi. 56).

(This beautiful and striking illustration is from Mr. Newland Smith's book, to which I refer the reader.)

[*See next page for Chart.*

CHART.—The Altar, the Sun in the Sky, "the Lamb is the Sun," the Chalice and Paten acting as focus for the light which streams from the Sun to the communicants.

Note of Conduct.—Why do we reverence the Altar? M.P.'s in the House of Lords bow to the empty throne of the king.

LESSON VII—The Benefits of the Holy Communion

SET QUESTIONS

1. What are the benefits whereof we are partakers by the Holy Communion ?
   The strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine.
2. What is necessary to receive these benefits ?
   Faith and preparation are necessary that we may receive these benefits.
3. Why must we prepare for the Holy Communion ?
   We must prepare because it is our Blessed Lord Jesus Christ Himself Who is coming to give Himself to us.
4. Tell me one of the ways by which we should be prepared.
   We should prepare ourselves by always receiving the Holy Communion on Sunday . . . before other food.

SUNDAY-SCHOOL LESSON

THE answer says, "The strengthening and refreshing," etc."

i. *Strengthening.*—Our souls are not created mature, but capable of growth, just like the body; in addition, they are weakened by sin. We can see and feel the diseases of the soul (e.g., untruthfulness, ill-temper). Obviously then, for growth and healing, the soul needs "strengthening."

Illustration.—A seed planted in a flower-pot needs moisture, light, care, etc. So the spiritual life implanted at Baptism needs strengthening grace if it is to grow.

ii. *Refreshing.*—Think of workmen resting in the dinner hour. What for ? So that they may be refreshed for the rest of their day's work. Our soul has work to do, so needs "refreshment," that we may do our daily work for Christ cheerfully and happily. Psalm civ. 15

speaks of a wine that refreshes and a bread that strengthens man's heart. What is this? A type of the Holy Communion.

NOTE.—See that the children understand the Catechism *question*. Explain the words "benefits . . . partakers . . . thereby."

Cp. two Old Testament stories of food that strengthened and refreshed (Gen. xiv., Melchizedek; 1 Kings xix., Elijah). Tell these stories fully, and explain how the old Christian fathers loved to see in them pictures of the Holy Communion.

We can draw a common-sense analogy from the life of the body, just as the answer in the Catechism does in the words, "as our bodies are by the Bread and Wine." No life can grow without food. Bodily life needs bodily food. Spiritual life needs spiritual food. The Life of Christ given us at Baptism needs therefore, for its continuance, the Body and Blood of Christ, which are given in the Holy Communion. That is one reason why the name "Communion" is given; for we live by being *joined with* Christ (cp. S. John vi. 53, 54, 56, 57). That is why we are taught that the Holy Communion is necessary to salvation, i.e., if a man wants to be in a healthy state of soul.

But suppose a man says, "Yes, but I can get spiritual strength and refreshing in other ways, e.g., by prayer, by reading the Bible, etc. The answer to that is, that when Christ deliberately said we must eat His Flesh and drink His Blood, and gave us the Holy Communion as the means of doing this, we cannot expect to get the benefits in any other way. Christ did not say we could choose. Insufficiency of bodily food causes disease or illness. So prayer and the Bible are valuable means of bringing us spiritual grace, but they are not sufficient for our mature life. The Holy Communion is the chief "food" of the soul, because in it Christ gives us His very Self. Cp. the words in the Long Exhortation, "To be our spiritual food and sustenance," and the prayer of Thanksgiving, "Thou dost . . . feed us with the spiritual food," etc.

We do not immediately feel strengthened by a meal, because food acts gradually within us. So in the Holy Communion we may not always see the benefit, but we may be sure it is there, for union with Christ is the only means of life. We need "faith" to appreciate the benefits. Just as we need faith in the doctor who gives us medicine in illness. If a sick man did not believe the medicine would do him good, probably it would not do him any good, although it was really a strengthening medicine. So the benefits are really there in the Holy Communion; but we must have faith for them to be effective in us—faith that it *is* the Lord Jesus giving us the Bread of Life. (Such faith as a dying child had, who had not been confirmed, but asked to receive the Holy Communion. When asked why she wished it, she replied, "I want Him to come to me, before I go to Him.")

How careful we should be in presenting ourselves! We shall see later on how we should prepare ourselves. To-day we learn just this. If we were going to meet a friend, whom we loved, how should we go? In Holy Communion we come to meet Jesus. If we were going out to tea, should we have tea at home first? No. Then one of the very simplest ways we may prepare ourselves is by going fasting to the Holy Communion. (1) Because we are going to receive the holiest Food we can ever take upon our lips. (2) Because it is the ancient custom of the Church, and old customs have the force of binding rules. (3) It is a simple way, acceptable to God, by which we can show that we know how blessed is the food that strengthens and refreshes our souls, unworthy as we are.

INSTRUCTION

The Benefits

1. *What is the Great Benefit of the Holy Communion?*—We think of the Holy Communion, not only as the Christian Sacrifice, offered to God, and as bringing our Lord very near to us, but also as the means by which we receive Him ourselves. That is, we learn that the Holy Communion is the Christian Feast. Its second chief purpose

is that we may be united to Christ and may receive Him as our Food. To receive Him thus is the greatest and most blessed thing in the world. "As the living Father hath sent Me, and I live by the Father, so He that eateth Me, even He shall live by Me" (S. John vi. 57). The Body and Blood are there for us to feed on.

ii. *Does the Holy Communion strengthen our Souls?*—We know that bread and wine do good to our bodies; they strengthen and refresh them. So the Holy Communion, i.e., the Body and Blood of Christ, strengthens our souls, strengthens our true love for God, our true hatred of sin, our true desire for Heaven. Strengthens us to fight against sin—to obey God, like soldiers obeying their general, however hard sometimes. How badly we need such strengthening! Cp. Elijah, 1 Kings xix. 7.

iii. *Does the Holy Communion refresh us?*—Indeed it does. Think of Abraham after his battle, refreshed by Melchizedek with bread and wine. So the Christian soldier wounded by sin finds in the Blessed Sacrament the healing of his wounds. "My Blood, e.g., for the remission of sins." We are cleansed thereby, and are sent back, fresh and clean, to our work. To go to the Holy Communion is like going into a great church (e.g., S. Paul's) out of the roar of the busy streets. An interval of quiet and refreshment.

Yes, God's Gift strengthens and refreshes us; but we must be in a fit state to receive it. Just as a fever-patient cannot eat solid food, so, unless we are prepared, God's Gift will do us harm, not good. We need to know how much we require cleansing and refreshing and strengthening.

Illustration.—A tramp who never knew how dirty he was!

We shall see next time the preparation required. To-day just learn this. Everything we can do in the way of making ourselves ready must be worth doing. That is why we should receive the Holy Communion before other food. It is a little sign that we do want to receive the benefits, and feel our unworthiness.

Gospel: S. John vi. 59–69

Illustration.—(1) The silver tube used in the operation of transfusion of blood. Through it the blood of a healthy person passes into the veins of an anæmic person. The outward elements are like that tube. (2) Some miners entombed in a mine had food passed down to them by the rescuers through a pipe.

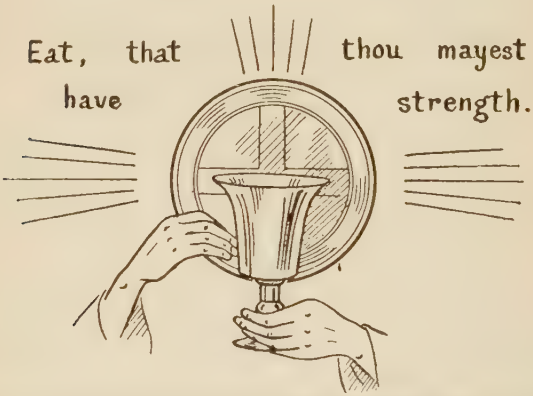


CHART.—Our Lord's hands holding the Chalice and Paten; and the text, "Eat, that thou mayest have strength" (1 *Sam. xxviii.* 22).

ALTERNATIVE CHART.—See page 383.

LESSON VIII—The Requirements for the Holy Communion

SET QUESTIONS

1. What is required of them that come to the Lord's Supper ?
   To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death ; and be in charity with all men.
2. What is self-examination ?
   Self-examination means asking ourselves questions and listening to the answers of conscience.
3. If, after we have examined ourselves, we feel we have not repentance, faith, and charity, what should we do ?
   If we feel we have not repentance, faith, and charity, we should go to God's minister for the benefit of absolution.
4. What is not required of those who come to the Holy Communion ?
   It is not required of those who come to the Holy Communion to be "good enough," for we do not come because we are good, but because we feel we are bad and want to be better.

SUNDAY-SCHOOL LESSON

The "strengthening and refreshing" depend on the way in which we receive the Body and Blood of Christ.

Illustration.—A fever-patient must not have solid food. There is great danger in approaching "unworthily." Cp. Uzzah and the Ark (2 Sam. vi. 6); King Uzziah (2 Chron. xxvi. 16). Examples of irreverence. We must therefore prepare carefully. What is required ?

i. *Repentance.*—Remind children of its three parts—contrition, confession, amendment.

> Contrition means "I'm sorry,"
> Confession means "I'll tell,"
> Amendment means "The angels see;
> I'll try a better boy to be."

Illustration.—You do not take a bucket full of dirty water to a well; *you empty it first.* So, since we come to the Holy Communion to obtain cleansing and forgiveness, we must know what we have done that needs it. Hence we must begin with "self-examination."

(1) *Contrition* is the effect of (*a*) fear of punishment and (*b*) the Love of God.

Illustration.—The Penitent Thief (S. Luke xxiii. 40); S. Peter (S. John xxi. 15).

(2) *Confession* must be made to God always, to man sometimes. E.g., Achan (Josh. vii. 12); David (Ps. li.); the Prodigal Son (S. Luke xv.). Confession is not enough by itself.

Illustration of a *bad* confession—Pharaoh (Exod. ix. 27).

It must be accompanied by:

(3) *Amendment.*—"Stedfastly purposing," etc. (Explain.)

Illustration.—S. Paul (Acts ix. 1, 2; cp. 20–22). This we can do by asking for and using God's grace given in the Sacraments and by keeping away from occasions of sin.

ii. *Faith*—"in God's mercy," etc., i.e., faith that God will give what He has promised in the Holy Communion. There are three questions we can ask ourselves about our faith. Do I believe that Jesus died on the Cross for me? Do I believe He thereby won forgiveness and life for me? Do I believe these come to me through the Holy Communion?

iii. *Charity*—"with all men" (1 Cor. x. 17). Our fellowship—"communion"—in Christ's Body must not be broken. By Holy Communion that fellowship with Christ and one another is strengthened.

iv. What is *not* required of them that come? To be "good enough." If we were good, we should not need

Christ's help. Compare what Christ required before He could give His blessing in the following cases:

(1) *Repentance.*—Zacchæus (S. Luke xix.).

(2) *Faith.*—S. Luke v. 18 ff. (the Paralytic) or S. Mark v. 24 ff.

Note.—The multitude pressed on our Lord, but got no blessing, because they had no faith. The woman drew out a blessing, because she had faith. But her faith would not have been enough if it had not led her to touch Him.

(3) *Charity.*—"Because she loved much" (S. Luke vii. 47).

Cp. the man without a wedding garment (S. Matt. xxii. 11). If we have repentance, faith, and charity, God gives us the wedding garment of a clean soul. "If we confess our sins," etc.

INSTRUCTION

Preparing for the Holy Communion

S. Paul tells us in 1 Cor. xi. 28 to examine ourselves before we come to the Holy Communion, so that we may not come unworthily. For our hearts must be prepared for Jesus Christ when He comes to us in this Sacrament.

i. *Why we must Prepare.*—Because it is Jesus Himself Who is coming to us. Just as we should get ready the best parlour if some great person were coming to stay with us, so we must prepare our hearts for the coming of the Christ in the Holy Communion. He is coming to forgive us our sins, and to strengthen us. So we must be ready to confess our sins before He can forgive, and we must know our weakness before we can ask Him for His strength. We must never come without thinking Who it is Whom we are going to receive, and without getting our hearts ready to welcome Him.

ii. *How we must Prepare.*—"Examine yourselves," says S. Paul. That means asking ourselves questions about our lives, and the way we are behaving. Think of mother getting the best room ready for a guest. She goes in, looks round, sees the table must be dusted again, curtains straightened, etc. So she examines the room bit by bit. So must we do with our lives. Have I been ill-tempered, dis-

obedient, untruthful? Have I kept all the commandments? Am I sorry? Do I believe in God? Am I friends with everybody? Begin by asking such questions, and letting conscience answer. (Indeed, do this every night.) Always begin your self-examination with prayer that the Holy Spirit will teach you to know yourselves. Cp. David's repentance, his seven days' fast and weeping (2 Sam. xii. 15); S. Peter (S. Luke xxii. 61).

iii. *What we must Prepare.*—Three things—repentance, faith (with thankfulness; cp. the Samaritan leper; S. Luke xvii. 12 ff.), and charity. Remind the children what repentance means. Faith means taking Christ at His word. What did He say when He took the bread and wine? Faith accepts that. Charity means no enmity or unkindness. If we have quarrelled, seek to make it up. How can we come to the Lord's Table if we are not in harmony with one another? And if we cannot feel satisfied about ourselves, then we must go to God's minister. Cp. the long Exhortation.

Gospel: S. Matt. v. 22–24

Homily.—Note on general carelessness and irreverence in approaching the Holy Communion. Take care. The angels veil their faces and bend their heads.

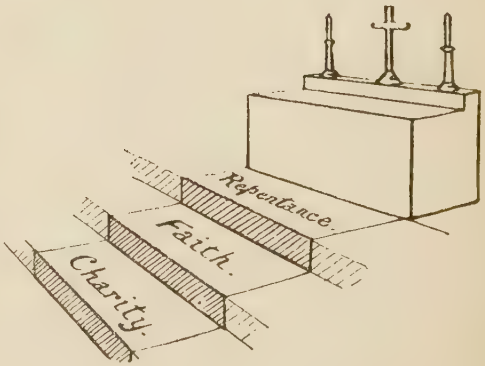


CHART. — The Altar with its three steps, or the three steps from the chancel to the Altar. (Suit according to the church with which the children are familiar.)

LESSON IX—The Sacrament of Penance

SET QUESTIONS

1. What is Penance ?
   Penance is the Sacrament by which sins committed after Baptism may be forgiven.
2. What does Penance mean ?
   Penance means the confession of our sins to God before His priest, when Absolution is pronounced in the name of God to the faithful penitent.
3. What is the benefit of Confession ?
   The benefit of Confession is that we receive spiritual advice when we are in trouble about our sins, and receive the pledge of God's forgiveness.
4. When did our Lord institute this means of grace ?
   Our Blessed Lord instituted this means of grace when He said to His Apostles, " Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained " (S. John xx. 22, 23).

SUNDAY-SCHOOL LESSON

REMEMBER the article " I believe in the forgiveness of sins." This is one of the four blessings of the Church. What are the requisites ? Repentance and faith. Faith in (1) the Death of Christ for the sins of the world, and (2) that He " has left power to His Church to absolve," etc.

Repentance—its three parts. Now note particularly the second part—" confession."

Confession must be (1) *necessary*. Sorrow in the heart must be expressed by the lips (S. Matt. xii. 34).

Illustration of the value set by the world on confession. When a man is hanged for murder, the question is always asked, " Has he confessed ? "

(2) *Detailed.* Sins committed one by one must be confessed one by one.

i. *What are the Means of Forgiveness?*—Baptism and Absolution. Where does the Absolution come in our Prayer Book? In Morning and Evening Prayer, Holy Communion, and the Visitation of the Sick. Give details. Who pronounces it? The priest. Why? Because he is Christ's minister. How dare he? He *must.* Remember Christ is behind all the Sacraments. This power of Absolution is the same which Christ exercised on earth (S. Matt. ix. 1; S. Luke vii. 36, xxiii. 39). He handed it to the Church on Low Sunday (S. John xx. 19). It is given to priests with the same words at Ordination. See the Ordinal. People are told to come to the priest for Absolution. See the Long Exhortation.

In the Jewish Church God taught men to look for forgiveness through the ministry of the priests; so it was no new thing. Cp. Levit. v. 14, Numb. v. 7, and the service of the Day of Atonement (Levit. xvi.).

ii. *Who is to use this Sacrament of Penance?—Every one.* Either "generally" or "particularly." The effect of the General Absolution is as follows. We commit sin daily, and daily we ask forgiveness. On Sunday we confess again in a *general* way (in the General Confession) all those sins of the past week, and then we hear the Absolution, the seal and the pledge of God's forgiveness, for which we have asked during the week.

iii. *Private Confession* is meant for whom?—"Those who cannot quiet their own conscience." See the Longer Exhortation. The Church helps us to make our Confession real by giving us the Sacrament of Penance; she helps us to know ourselves better, and makes us more sorry and ashamed. So Confession helps us to that humble, contrite heart which gets forgiveness. *Instance* of Contrition, Confession, and Absolution—David and Nathan (2 Sam. xii. 13).

iv. *Why should we go to Confession?*—(1) For the benefit of Absolution. Many people after their private prayers say, "I'm not *sure* whether I'm forgiven or not." (2) To get advice or help about our sins.

As you go to a lawyer in business trouble, to a doctor in bodily trouble, so you should go to a priest in spiritual trouble.

Note.—You do not confess to the priest, but to God. Cp. a child saying his prayers at mother's knee. He does not pray to her, but to God, but *she hears him.*

But, in another sense, we *do* confess to the priest, because of S. Jas. v. 16. He represents the Church. Sin injures the whole body. Cp. a boy at school who has done something which has disgraced the school must confess to the whole school—he does it by confessing to the head master.

See also "Newland Smith," page 461.

INSTRUCTION

The Sacrament of Penance

Recite 1 John i. 9. "If we confess our sins," etc. We think to-day of the Sacrament for pardon of sins committed after Baptism. It is called by different names—"Penance," "Absolution," "Confession." Explain the meaning of the three terms. By this Sacrament God gives us forgiveness. We prepare ourselves for it by repentance and faith, examining ourselves by the light of God's commandments.

If we want to be sure of getting the New Birth, we come to Baptism. If we want to be sure of the gift of the Holy Spirit, we come to Confirmation. If we want to be sure of the Bread of Life, we come to Holy Communion. If we want to be sure of Pardon, we must come to receive the Absolution (whether it be the general Absolution, or, still better, the direct Absolution to our own selves in person).

i. *What is the Outward Sign in this Sacrament?*—The Absolution and the Penance. By what authority is it used? That of our Lord and the Church? When did He give it to the Church? S. John xx. 19. When is it given to-day? At Ordination to the priesthood.

ii. *What is the Inward Spiritual Grace?*—(1) The remission of sins, i.e., loosing the soul from its bondage to sin. (2) Restoration to a state of grace; for sins separate us from God.

Gospel: S. John xx. 19 ff.

Homily.—By Baptism we are born into a state of grace, but sins keep us out of it, so we must get rid of sins at any cost. Sometimes it is difficult to believe our sins forgiven, if we only kneel down at home. Yes, but remember that the last chapter in the process of forgiveness is the hearing of the Absolution. If your conscience is "unquiet," go to your priest. Who is there who really *can* quiet (and not stifle) his conscience?

Illustration.—(1) The story of a Scotch lad condemned to death. His mother won the king's pardon, and came and told him. He could not believe her, "I canna believe it, mither. I'll no' believe it till I see the king's pardon, in the hand of the king's officer *himsel'*." Priests are the King of kings' officers.

(2) The town of Monmouth for rebellion was condemned to deliver up its leaders for execution. A petition for pardon was forwarded to the king. He gave a reprieve. It took a week for the officer to reach the town with the proclamation of the reprieve. They had been forgiven for all that week, but they were not happy till the pardon had been read out in the market-place. The sins of each day, if confessed, are forgiven; the Absolution of the next Sunday or of the next private Confession is the reading of the King's pardon. It gives the desired assurance. It is the pledge.

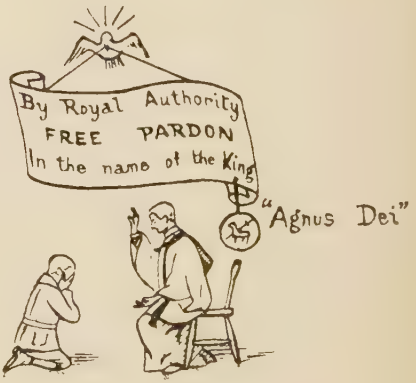


CHART.—A Priest pronouncing Absolution. The Holy Spirit bringing the "pardon" sealed by a red seal, the "Blood of the Lamb."

REVISION I

The Sacrament of Confirmation

To confirm means to make firm or strong. Confirmation means making strong or strengthening. It is our souls, not our bodies, that are made strong in Confirmation. Confirmation is one way in which we receive help from God to keep the promises of our Baptism.

i. *Who strengthens our Souls?*—God the Holy Spirit comes to strengthen our souls. He gives us seven gifts to strengthen our souls in different ways. Perhaps you will say, "What do you mean by our souls being strengthened? How can we receive the Holy Spirit? What do you mean by God's Spirit being *in* a man?

Illustration.—A miner went down into a new pit, and was cut off by an explosion. No one dared go down to try to rescue him. He had a friend who was rather a coward, and a nervous man; but when he heard of the accident, he rushed to the pit, and offered to go down. He found his friend, put him into the basket, and sent him up to the top. Then he found that he could not get out himself. A new explosion blocked the entrance; in addition, water was flooding the mine. He knelt down there and prayed for grace to die like a Christian man; and he did, and was found there when at last the water was pumped out.

It was God's Spirit *in him* that enabled him to do that deed. Tell any similar story of heroism, or of a fight with temptation. When we hear these stories, and admire them, and wonder whether we should be able to do such things, *that is God's Spirit in us*, which makes our hearts respond, and it is this part of us that we want strengthened and developed by Confirmation. God the Holy Ghost is called the "Comforter" (S. John xvi. 7). That does not mean "consoler," but "strengthener." "Com-*fort*-er: *fortis*, strong."

ii. *In what Way?*—The Holy Spirit comes into our souls by the laying on of hands by the Bishop (Heb. vi. 2). The name "Confirmation" tells us of the inward grace—our souls *made strong* to do our duty. The name "Laying on of hands" tells us of the outward sign. The Bishop follows

the example of the holy Apostles (Acts viii. 18). He is the successor of the Apostles, so he does what they did. SS. Peter and John held a Confirmation in Samaria. Tell the story of Acts viii. 14 ff.

iii. *Our Part.*—A gun is useless to a soldier unless he knows how to use it. A bicycle is of no use to a boy if he does not ride it. You would not give a bicycle to a boy if you thought he was not going to use it properly. So the Bishop does not want anybody to be confirmed who does not mean to use it rightly. So beforehand he asks the great Question, the same question as is in the Catechism: "*Do ye here, in the Presence of God,*" etc. Cp. "Dost thou not think that thou art bound?" We give the same answer, not in actual words, but in meaning. "*I do. Yes, verily.*" We are not saying anything new, but only repeating what we often have said before. You see, the Bishop does all he can to make sure that we really mean to try to make a right use of Confirmation. So the question he asks is most important. We can already, before Confirmation, try to answer it by our lives.

Gospel: S. John xv. 26

CHART.—A Bishop handing a sword to a young kneeling knight, who has just put on his armour.

REVISION II

The Lord's Supper

i. *Its Purpose.*—This Sacrament differs from all others, because it was ordained for two purposes: (1) "For the continual remembrance of the Sacrament of the Death of Christ, and (2) of the benefits which we receive thereby." I.e., it is meant to be two things: (1) a Sacrifice for the worship of God; (2) a feast upon that Sacrifice.

ii. *Verily and Indeed.*—This means really and truly. The Bread and Wine after consecration are really and truly the Body and Blood of Christ. We believe it because He said so, and though you may think it hard to believe, yet it is harder to believe that our Lord said something He did not mean. This is one of those good things which pass man's understanding—a "mystery." We cannot understand it, but we know it is true from experience.

iii. *Our Lord's Sermon* (S. John vi.).—He taught the people that it was necessary to salvation that they should eat His Flesh and drink His Blood, else they could have no spiritual life in them. They wanted to know "How?" He did not tell them, but said, "It *is* so" (S. John vi. 52, 53).

Many said it was too hard to believe; but He did not alter a word, because it was all true. Many of the disciples turned their backs on Him; but the Apostles kept loyal. The Church Catechism teaches exactly what our Lord taught.

Illustration.—People say how can Christ be in Heaven and be present on earth too in the Holy Communion? See Acts ix. 4. He appeared to S. Paul; yet He was in Heaven *too* at the same time. A spiritual body has powers and capacities beyond our power to realise.

Gospel: Part of S. John vi.

[*See next page for Chart.*

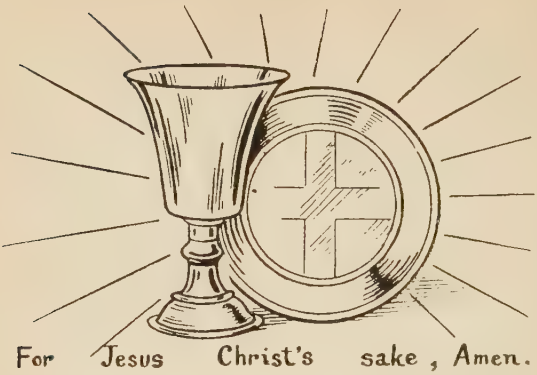


CHART.—The Chalice and Paten.

NINTH TERM

LESSON I—The Preparation: First Part of the Holy Communion Service

SET QUESTIONS

1. Who may be present at the Holy Communion?
   It is the privilege of every baptized person to be present at the Holy Communion.
2. Who alone may receive the Holy Communion?
   All confirmed persons may receive the Holy Communion, unless they have become openly wicked, or bear hatred and malice in their hearts.
3. What must we pray for first, when we come to the Holy Communion?
   We must pray first that the thoughts of our hearts may be cleansed.
4. Why are the Ten Commandments read to us?
   The Ten Commandments are read to us that we may see how we have sinned against God's law and repent.
5. How does the first part of the Communion Service help our repentance?
   The Ten Commandments help our repentance: the Creed, Epistle, and Gospel help our faith, and the Offertory helps our charity.

SUNDAY-SCHOOL LESSON

1. *Note the Title.*—"The Lord's Supper, or Holy Communion." The first name links the service to the old Passover—the great Memorial Sacrifice of the Jewish Church. It is derived from 1 Cor. xi. 20, though this verse really refers to the *Agape*, and not to the Eucharist. The second name reminds us that all who join in it are united with God and one another.

ii. *Who may* NOT *attend the Holy Communion?*—See the opening Rubrics (red rules). The first rubric refers to those who do not prepare properly or who are unbaptized (explain how); the second to those leading bad lives; the third to those who quarrel. Then who may come? All others not covered by these rules, i.e., all baptized Christians, i.e., members of the Church, though only the confirmed can communicate. For (1) this is the highest act of worship (remember the Chart of Worship, with the Altar at the top of it); (2) the Offering of the Body and Blood of Christ is an act in which the whole Church joins—Jesus, the Saints, the Angels, the Church Militant. Even a child can say, "Jesus is my Sacrifice. Look, Father, on Him, and accept me as found in Him; (3) Christ is specially present, and therefore all may come and worship Him at His own Service.

iii. *How do we know that we Ought to be There?*—(1) Because it is the Lord's Service (HE instituted it, and said, "Do this," etc.), for the Lord's people, on the Lord's day. (2) It is the service for Sunday (cp. Acts xx. 7). (3) It is the service for the whole people of the parish. Hence the sermon, notices, etc., are ordered to be given at this service. There is no word about noncommunicants not being allowed to be present, though there is a direction that all must communicate three times in the year at least. The English Church is the only Christian body which has discouraged noncommunicating attendance, and this, of course, only for a limited period. Note the force of the omission of the Prayer of S. Chrysostom from this service. (It was never imagined that "two or three" might be gathered together for the Holy Communion, though it might be so at the other services.)

Illustration.—Story of Bishop Jewel and the Jesuit. The latter accused him of trying to make noncommunicants stop away. He strongly and indignantly denied it.

iii. *What Directions are given to the Priest?*—See the fourth rubric, referring to the position of the altar in the chief place, with a white cloth on it. Why white? A type of holiness. Cp. the white raiment in which Christ was laid in the tomb. As to the ornaments of the minister. When

we have no special directions, we must follow the ancient custom of the Church. Hence vestments are the right dress, though the surplice is *permitted.* (Refer to the Ornaments Rubric.)

iv. *The First Part of the Service is called the Ante-Communion.*—It is a form of preparation. What is required of them that come? Repentance, faith, and charity. See how *acts* of these are brought out in the *Kyries,* the Creed, and the Offertory. But before Communion, our Church in old days placed Matins (and Litany) as the previous preparation. These services really look forward to the Communion; the Litany being the act of intercession, which we would offer to God in the pleading of Christ's Sacrifice. (A wrong practice still prevails in some places of having Matins and the Ante-communion, and then the chief part of the congregation leaving the church.) When we come to the Service proper, note, first, the priest's preparation—the Lord's Prayer; second, the people's preparation in the Prayer for Cleansing and for the power of the Holy Spirit. This Collect is 1,500 years old.

Illustration.—The Laver at the entrance to the Temple was a type of "purification."

Then the Ten Commandments and *Kyries* form an act of repentance—the *Kyrie* being a prayer for mercy and grace. These are for the *whole* congregation. The later Confession and Absolution are for those about to communicate.

Then follows a prayer for the king. Because in 1 Tim. ii. 1, 2, S. Paul directed ("Giving of thanks") Eucharist for kings. We have just said the Ten Commandments, God's moral Law. The king it is who has to maintain the Law in this country. How needful that he should do it conscientiously.

INSTRUCTION

THE PREPARATION OF THE HOLY COMMUNION SERVICE

i. *Who may come to the Holy Communion Service?*—It is the privilege of every baptized Christian to be present.

That means that we all may come, though only the confirmed may *receive* the Blessed Sacrament. All ought to come. The Prayer Book implies this by the insertion of the "sermon, notices, two confessions, and the rubrics." It is the service of the whole Church, above, below, Christ Himself is present. It is the Lord's service for the Lord's day. God teach us to love it more. Cp. the frequent mention in the Acts of the Apostles to the "breaking of bread."

At Matins and Evensong "two or three" may be gathered together, but not at Holy Communion.

ii. *What is the First Collect to teach us.*—When Moses saw the Burning Bush, he took off his shoes—a type of preparation. So we all have to prepare for the greatest of all services. In old days the priest said the Lord's Prayer, etc., "secretly." Now the Lord's Prayer is his preparation; the following Collect is the people's. What does it say about God? "To whom all hearts are open, . . . no secrets hid." How *we* misjudge people's character! God does not. Cp. the anointing of David (1 Sam. xvi. 7). What does it say about our wants? "Cleanse our hearts." "Inspire them by Thy Holy Spirit." Note here we have an invocation of the Holy Spirit. What for? "That we may *worthily magnify Thy Holy Name*," i.e., this is the object of our Eucharist.

iii. *What Act of Repentance do we Make?*—We recite the commandments. They are like a "plumb-line." Our standard of life. Thus we examine ourselves, and pray for pardon in the *Kyries*, and for grace. We not only want forgiveness, but also help. "Write all these Thy laws in our hearts." Cp. Queen Mary and "Calais," which she said would be found written on her heart.

iv. *Why do we pray for the King?*—Because S. Paul said so (1 Tim. ii. 1, 2). In the Liturgy of S. Mark there is a similar prayer for the Emperor.

Gospel: S. John i. 51

Homily.—Isaiah's vision of God. "Holy, holy, holy" (Isa. vi. 3).

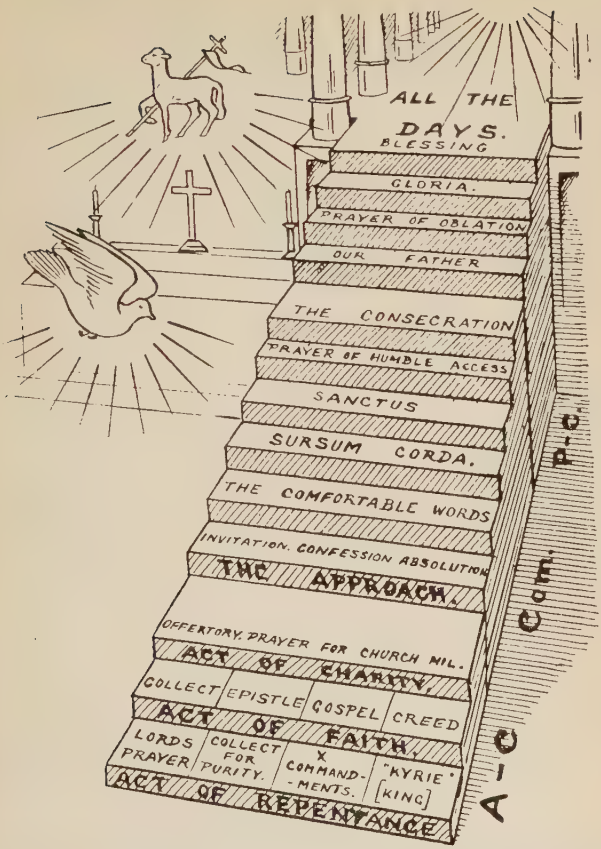


CHART.—To be filled in Sunday by Sunday till complete. A flight of steps: the various parts of the Holy Communion Service written on each step. By the side, A.C.= "Ante Communion," Com.= "Communion Proper," P.C.= "Post Communion."

LESSON II—The Christian Year. Collect, Epistle, and Gospel

SET QUESTIONS

1. What is the Christian year?
   The Christian year is the order of the Church's seasons.
2. Which Sundays form the first half of the Christian year?
   The Sundays from Advent to Trinity form the first half of the Christian year.
3. Which Sundays form the second half of the Christian year?
   The Sundays after Trinity form the second half of the Christian year.
4. Who gave the Church its seasons?
   God the Holy Ghost gave the Church its seasons.

SUNDAY-SCHOOL LESSON

REVISION.—What is the first part of the service called? Ante-Communion. What is it? A preparation by our repentance, faith, and charity. The *Kyries* are acts of repentance. Why do we pray for the king?

To-day we reach a part of the service which alters every Sunday. We may call it the "Teaching Part." It helps our mind and heart, i.e., our knowledge, affection, and faith. Therefore it is part of an act of faith, which includes the recital of the Creed.

i. *The Collect*—so called because it sums up or collects (1) our petitions for the day, (2) our special thought for the day, (3) or (sometimes) the essence of the Epistle and Gospel. It expresses the special need of the day, and so is found in all our services, as a connecting-link between the Holy

Communion, and Matins and Evensong. Our Collects come principally from the earliest Western service books, or Sacramentaries. That of Leo, A.D. 440, contains seven of them; that of Gelasius, A.D. 500–600, contains these and twenty more; that of Gregory, A.D. 790, contains these and thirty-one more. The rest were compiled or written in 1549.

ii. *The Epistle and Gospel.*—There has never been a Holy Communion without the reading of Scripture. Our arrangement is based upon the *Comes*, or Companion to the Holy Communion Service, written by *S. Jerome*, 342–420 (speak of his cave at Bethlehem and his lion; his Vulgate), at the request of the Bishop of Rome. The Epistle was originally called the "Apostle," and read from a pulpit. The Gospel (God's news) is the most solemn Scripture of the day. We stand, to show the highest reverence for our Lord. The *Gloria Tibi* was ordered in 1549. The "Thanks be to Thee" comes from the Scotch Prayer Book of 1637.

iii. *The Christian Year* is divided into festivals, fasts, and ferials. The Christian year is like a long road with fifty-two milestones—hill-tops for festivals, valleys for fasts, level ground between for "ferials."

On the festivals we commemorate the joyful mysteries of Christ's life, etc. E.g., Christmas, Epiphany, and Resurrection, Ascension, etc.

The Christian year has five seasons (the natural year has four). These are the same throughout the world—Christmas, Easter, Ascensiontide, Whitsuntide, Trinity.

Each has a preparation. Advent is the preparation for Christmas, Lent for Easter, Rogationtide for Ascension, Whitsun Eve for Whitsuntide and Trinity. Advent is the beginning of the year. Cp. the Prayer Book title, "To be used *throughout* the year."

The first half of the Christian year teaches us the faith; the second half teaches us the Christian duty.

Each year is God's. That is the meaning of "A.D. 1912"—*Anno Domini*. God commanded the Jews to keep their festivals, so we do so too, because Jewish worship was meant to prepare for Christian worship. The first Christian festival ever kept was Sunday.

INSTRUCTION

There are three kinds of years. The first is the Civil year, made by Parliament from January to December; the second is the Natural year, which has four seasons, but is not the same all the world over (e.g., Australia); the third is the Christian year, made by God the Holy Spirit, through the Church—Advent to Trinity. It has five seasons.

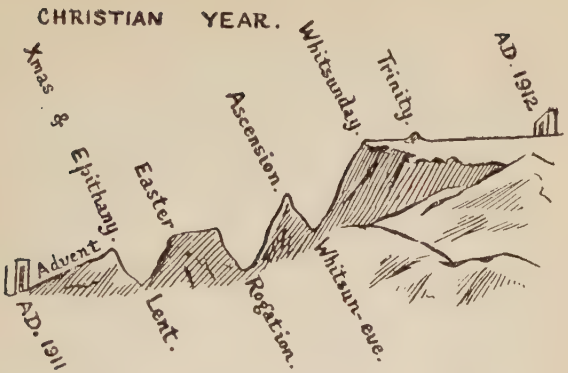
i. *The First Half teaches us about God's Love*—in redeeming us. Go through the chief festivals. Christmas—the Festival of the Incarnation. Its purpose. Easter, Resurrection, Ascension. Where is Christ now? Whitsunday—the Day of Pentecost. Trinity.

ii. *The Second Half* teaches us about our duty. E.g., see the First Collect after Trinity. The Collect is about the commandments, the Gospel about charity.

iii. *How they teach us.*—They teach us by the Epistles, written by the Apostles to local churches (e.g., the Epistle to the Romans), to individuals (e.g., S. Timothy), and to the whole Church (e.g., 1 and 2 Peter). They teach us by the Gospels, chosen from the words or life of Christ, in the four Gospels, written by the Evangelists. How do we use them? By praying in the words of each Collect, which sums up the teaching of the day, and the special need we think of, and turns them into a prayer. So the wants of all the people are collected into one prayer for daily use. Note, for *daily* use. "In the Collect we pray for grace to learn and use the teaching of each Sunday."

Gospel: S. Luke xi. 9-13

Homily.—"A.D." Years belong not to us, but to God. Cp. "That I may serve Him truly all the days of my life." Imagine a child dying at twelve years old. God lent that child twelve years to love and serve Him in. Each week is God's, and is marked by a certain title in the Prayer Book. The church bell every day reminds you of this.



CHARTS.—(1) *Add to the Communion Chart, "Act of Faith, Collect Epistle, Gospel."* (2) *A range of mountains.*

LESSON III—The Christian Year

(*Continued*)

SET QUESTIONS

1. What are the Holy Days?
   Holy Days are the feasts and fasts of the Church.
2. How ought we to keep the feasts?
   We ought to keep the feasts by joyful worship.
3. How ought we to keep the fasts?
   We ought to keep the fasts by prayer and self-denial.
4. What does the Christian year teach us?
   The Christian year teaches us the faith and practice of the Christian life.

SUNDAY-SCHOOL LESSON

We are still amidst the Collects, Epistles, and Gospels. *Revision*, the five seasons of the Christian year. To-day we divide the year into *days*, and find there are three sorts of days—festivals, fasts, and ferials.

i. *Festival.*—A time of gladness and rejoicing—and that not selfish joy. Cp. a birthday—all the family try to share in the joys of it. Cp. 1 Chron xxix. 9; Acts ii. 46. The festivals are days when we commemorate the joyful mysteries of our Lord's life, the coming of the Holy Ghost, and the triumph of the Saints. The joyful mysteries of Christ's life are His Birth, Circumcision, Epiphany, Resurrection, Ascension, etc. Whitsunday is the festival of the Holy Ghost.

There are also the Saints' days. Look at the calendar.—red-letter days and black-letter days. On these days the Church thanks God for the example of the Saints, and prays for grace to imitate their perseverance. (Give examples of some of the Saints' days. Note the Saints connected with the English Church.)

There is our Dedication Festival. This ranks with the greatest festivals; for on it we rejoice for the blessings of our own church.

How can we keep these days? By meeting together for worship; not without our Lord, for no feast could be complete without the Holy Communion. The fact that we have a special Collect, Epistle, and Gospel for the Saints' days shows that the intention was that they should be kept by Holy Communion.

Note.—The example of the Saints. "They climbed the steep ascent to Heaven," etc. "He that endureth to the end."

ii. *Fasts.*—Days when we deny ourselves by some *act* of self-denial. Fridays, Vigils, Lent, Rogation Days, Ember Days. Explain these. Fridays, because then we commemorate our Lord's Death.

Vigils, "watching times," to remind us that the triumph of our Lord and His Saints was won through suffering. We must be willing to "endure hardness," in this self-indulgent age.

Lent, when we commemorate the Fasting, Temptation, and Passion of our Lord.

Rogation Days are "asking days," set apart for prayer for God's blessing on the crops, and the welfare of our country.

Ember Days (Anglo-Saxon "revolving") are days that come round in their season, for candidates for Ordination. Cp. Acts xiii. 3.

iii. Ferials are days which can be called neither feasts nor fasts.

INSTRUCTION

The Feasts and Fasts of the Christian Year

Let us remember that these special days are set apart, not for clergy or for the very good people, but for *all* Church people. *We* are intended to keep these days, for we all have need to learn the lessons which they bring us. These are taught us in the Epistle and Gospel, and we pray God in the Collect for grace to learn them.

i. *Keep the Festivals by Joyful Worship.*—The festivals

are those days when we think of the joyful mysteries of Christ's life, of the coming of the Holy Ghost, and the triumph of the saints. How glad we should be on those days. At Christmas, e.g., how much there is to thank God for, or at Easter. Then on the Saints' days we should thank God for the example of the Saints and Martyrs. They fought the good fight. They were all simple men and women and children, "set apart" for Him. God gave them grace to triumph over suffering and persecution. We too are saints, "set apart," and God will give us His grace, and the Saints show us how we may conquer. Therefore thank God for the Saints' days.

ii. *Keep the Fasts by Prayer and Self-denial.*—These days are set apart for us to think of what we owe to God. We think, e.g., on Fridays of the debt we never can repay—"I did this for you, what will you do for Me?" I will deny myself, Lord, on this day, that so I may learn to overcome my temptations. In Lent, "I did this for thee." Yes, Lord, and I will deny myself for Thee. So the other fast days are days when by prayer and self-denial we may train ourselves to be strong and firm and self-controlled. In Embertide and Rogationtide our prayer and fasting is for others—for those being ordained, and for our country and nation. Learn to use and value these days.

iii. *A Typical Saints' Day* is "All Saints' Day." Note its vigil preceding it. Why? To remind us that the saints were made perfect through suffering, and so we must be. How are we to keep it? Deny yourself on the vigil, think of the great company of the Saints that night. Come next day, if possible, to the Holy Communion—make an act of thanks to God for the example of the Saints.

Gospel: S. John xv. 12–17

Homily.—S. Alphege, April 19, 1012, was Bishop of Canterbury, and was murdered by the Danes for refusing to give up the sacred vessels. Do you wish you were brave like him? Well, you are already a "saint," just like those of old; they were not strong alone, only as God gave them grace.

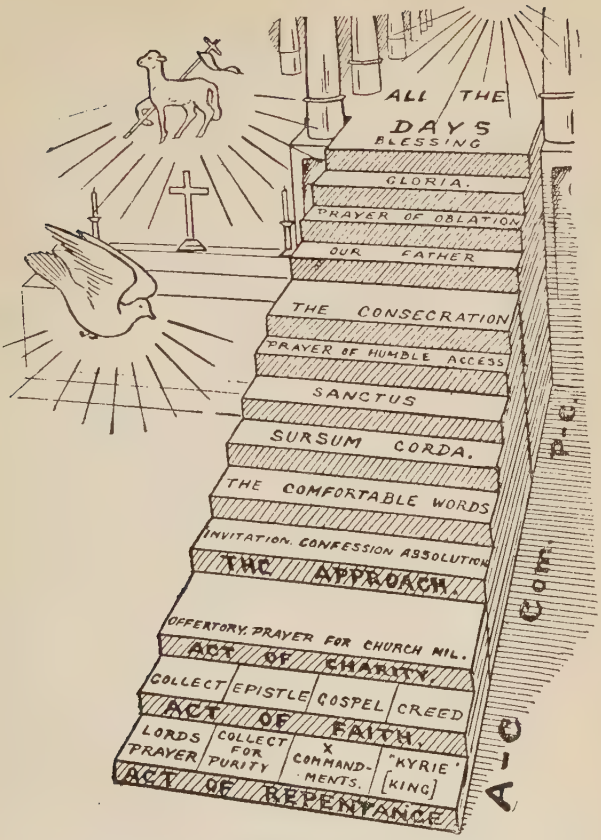


CHART.—Add three flags by side of second step for the three kinds of days of the Christian year.

LESSON IV—The Creed

SET QUESTIONS

1. What do we pray for in the Collect for the Day ?
   In the Collect we pray for grace to learn and to use the teaching of the season.
2. What are the Epistle and Gospel for ?
   The Epistle and Gospel are to help our faith and to teach us the special lesson of each Sunday.
3. What is the Nicene Creed ?
   The Nicene Creed is a short form of the Christian Faith drawn up by a great Council of the Church at Nicea, A.D. 325.
4. Why do we say the Creed at the Holy Communion ?
   We say the Creed at the Holy Communion because we must show that we have faith before we are ready to take the Lord's Supper.

SUNDAY-SCHOOL LESSON

We are still at "The Act of Faith" in the Ante-Communion. It culminates with the recital of the Nicene Creed. Our listening to the Epistle and Gospel is because we *believe* in what they teach. Saying the Creed is an act of worship and a sign of faith. It states our belief in God, in Three Persons, in the Church, with its four notes, and in the blessings that come from the Church.

i. *Its Ritual.*—Turning to the east, because Christ is the Sun of Righteousness. The east is the source of light, the west of darkness—"I reject Satan, and turn to worship God." Bowing at the Name of Christ, and kneeling at the Incarnation clauses, are an act of reparation for the dishonour given by unbelievers to Him. The sign of the Cross (at the end) is for the same reason.

ii. *Its Story.*—(1) See Acts xv. for an account of a Council of the Church called to settle difficult points. Note, *v.* 28, the Holy Ghost was present to guide. Cp. S. John xvi. 13. (2) Is it necessary to believe in order to be

good ? Yes, everything we do depends on what we believe. E.g., An astrologer once told the fortune of a bad king, who had executed other men for telling him misfortunes. The astrologer said, "The stars say that you will die the same day as I do." Be sure the king took the greatest care of him after that. Why ? Because he believed him. Sometimes life and death turn upon belief. A man being executed, once had water poured on his neck instead of the axe ; he thought it was the axe, and died on the spot. How much depends, then, on what we believe ! (3) In A.D. 325 the Faith was being injured by a man (Arius), who said that Jesus is not God. Thousands believed him. So the Church held a council at Nicea (the first General Council of the Church). 318 Bishops were present from Syria, Persia, and other parts of the world, even from Spain. They made up the Creed to act as a sign-post, and emphasised especially the Divinity of Christ, e.g., "*God of God, Very God of very God,*" etc. (The clauses about the Holy Ghost were added at a later Council of the Church at Constantinople, A.D. 381, because another heretic (Macedonius) was teaching that the Holy Ghost was not God.)

The Nicene Creed was first used in the Church at Antioch, where Peter the Fuller ordered it to be said at Holy Communion in A.D. 469.

Explain the phrases "God of God," i.e., "out of God."

NOTE that two of the clauses of the Apostles' Creed are left out: "He descended into hell," and "I believe in the Communion of Saints." Why ? Because no one doubted these, and the Nicene Creed is a fighting creed, against heresy. What is heresy ?

NOTE.—The word "Holy" before "Catholic" was left out by accident from our Prayer Book.

INSTRUCTION

THE NICENE CREED

Introduction.—Refer to the strange religions in the world, and their cruel rites. E.g., "the car of Juggernaut." Why are they so cruel ? Because the heathen think their God will be pleased. That is their *belief*. Our religion

depends on our belief. The Creed is the flag of the Church (cp. the Union Jack), unfurled every time we say it.

i. *Who made our Religion?*—God. But are not there many sorts of religion among so-called Christians? Yes. But how many faiths can there be? One only. Cp. Eph. iv. 5. Does it change? No, it was once delivered (S. Jude 3), and must be kept whole and undefiled.

ii. *When was the Nicene Creed Composed?*—In A.D. 325, when 318 Bishops were present, and the Unseen Guide, the Holy Spirit. At Nicea (close to the sea of Marmora). A copy of the Gospels was solemnly placed on the table. The purpose of the meeting was "to put forth the old creed with certain points made clearer." The words about the Holy Ghost were added at a second Council at Constantinople in 381).

iii. *Why was it Composed?*—The Faith was in danger. (Mention Arius, Macedonius.) Cp. the usefulness of a sign-post which says "no road." So the Nicene fathers made the Christian highroad plain.

iv. *What does it specially teach?*—(1) It reminds men of the Unity of God, (2) the Divinity of Christ, and (3) the Divinity of the Holy Ghost.

v. *How is it to be used?*—It is grand to hear a big congregation join in it. Thank God for it. Hold it fast. It is not enough to believe; we must serve as well—live the Faith (Heb. x. 23).

NOTE.—The "Filioque" clause was added two centuries later in the conflict against Arianism in Spain and Gaul. But it was never sanctioned by a General Council, never accepted by the Eastern Church. Hence the schism in 1054.

Gospel: S. John i. 1–5

Homily.—In Poland men used to draw their swords when saying the Creed, to show their willingness to fight for it if necessary.

> "I believe in God Who all things made,
> I believe in God Who the ransom paid,
> I believe in God Who makes me pure,
> And I hold my Faith with a courage sure."

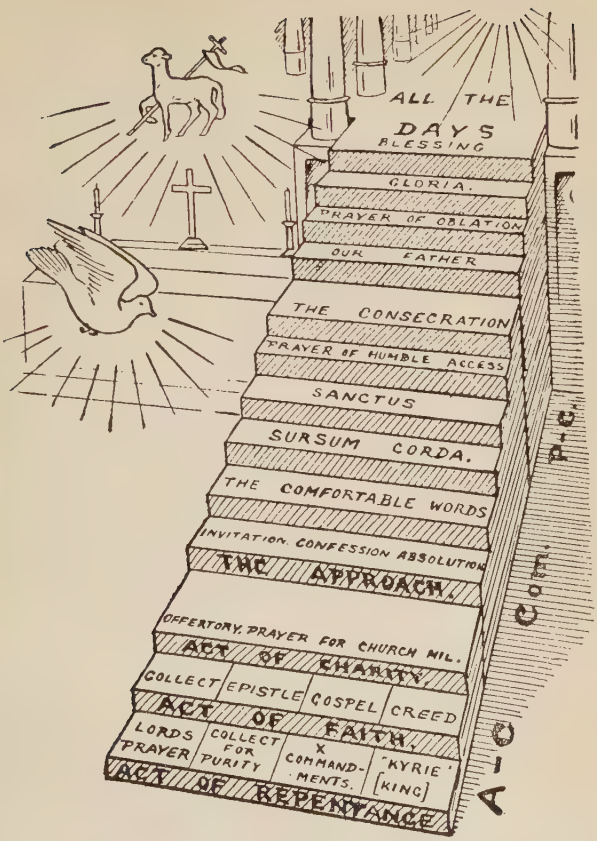


CHART.—Add the Banner of the Creed by the side of the second step.

LESSON V—The Offertory, etc.

SET QUESTIONS

1. What is the Offertory ?
   The Offertory is the offering of bread, wine, and money, which we give to God through the priest, after the sermon.
2. Why do we give the Offertory at the Holy Communion ?
   Because we ought always to offer to God something that we value when we worship Him.
3. In what prayer does the priest make this offering ?
   The priest makes this offering in the Prayer for the Church Militant.
4. Is it right for people to leave the Church after this prayer ?
   No, it is not right. There is no rule or rubric telling people to leave before the service is over.

SUNDAY-SCHOOL LESSON

We come now to the "Act of Charity," the third part of our preparation for Communion. It consists of the Offertory and the prayer that follows. It shows us what it means to be a member of the Holy Catholic Church—our duty of love to all our fellow-members, living and dead.

i. *The Central Rubrics.*—The first orders certain notices to be given—forbidding any that might be irreverent or profane. (1) Days of fasting and holy days. (2) Briefs. (In old days, orders to contribute to other parishes or national causes. In the old registers of this church, for example, there is a list of them; amongst others, "To repair S. Paul's church after the Great Fire," etc.). (3) Citations, calling people to appear (e.g., the words said after Banns, "If any of you know," etc. are a

citation). In the Prayer Book of 1662 the first rubric said that the Banns were to be read at this point. This was omitted without authority by the printers. (4) Excommunications. (Explain.)

The second rubric orders the sermon.

NOTE.—There is not much said about it, lest people should think too much of it. Yet it is an important part, mentioned by Justin Martyr in his account of the Holy Communion Service.

Why are the notices to be declared here? Because it is expected that all the congregation is present.

NOTE.—There is no rubric saying those who do not wish to communicate must go out.

"No break in this service I beg you to know. No rubric or rule here to say:
'If any one will not communicate now, we cannot allow him to stay.'
We all have the right, if we've once been baptized, to worship the Lord and adore,
And for all to remain till the Blessing is said, is part of the ancient law."

ii. *The Offertory.*—Literally "the hymn of the offerers." The Offertory sentences are to show us that giving is ordered, and blessed, by God. (Note that they are taken from the *whole* Bible, e.g., Apocrypha.) Giving is part of worship (1 Chron. xxix.; S. Matt. ii. 11). Our alms go (1) for God's poor, (2) for God's Church, (3) for God's ministers. The oblations are the bread and wine (now taken from the credence table—*credenza*—a tasting table—so called from an old court custom of tasting the food before serving it.

Sometimes other gifts are made now, e.g., at the Coronation the king gives an altar cloth. These alms and oblations are offered by the people, through the priest

Then follows:

iii. The Prayer for the whole State of Christ's Church, Militant here on earth. This is really part of the Communion proper. In the first Prayer Book the Ante-Communion ends at the Offertory. It is a prayer of intercession, answering to our Lord's prayer (S. John xvii.),

after the Institution. (Explain "oblation" and "indifferently"—the latter in the American Prayer Book is rendered "impartially.") In it we pray for: (1) the whole Catholic Church; (2) all Christian Princes; (3) the clergy; (4) the lay-people; (5) the afflicted; (6) the dead.

NOTE.—This prayer was cut down by the Puritans to prevent any mention of the dead. At the revision in 1662 the Bishops insisted on adding the last sentence to show that the Church did pray for the dead. Therefore it is not now a prayer for the Church Militant only, but also for the Church Expectant. "Let us pray for the whole state of Christ's Church, *militant here on earth, and expectant in Paradise.*"

INSTRUCTION

THE ACT OF CHARITY

The Offertory is that part of the service in which we offer our gifts to God. The gifts we generally offer are our money (alms), and bread and wine (oblations). We offer them in the Prayer for the whole state of Christ's Church.

i. *A Sign of our Earnestness.*—Some people are content to pity the poor, without thinking of, or helping them. You know we should not think much of such sympathy.

Illustration.—A Quaker saw a crowd pitying a man whose horse had fallen dead. He said, "I sympathise two dollars, how much do you?"

When we give our alms, it is a proof that we do really honour God, because we are willing to offer Him something of our very own. Christ said that "we should be known by our fruits." It is not the people who *talk* about how they love God, who really serve Him best, but it is those who are willing to deny themselves for Him. The Offertory shows whether we are willing to give up something of our very own for Him. Even children should try to give something.

ii. *A Sign of our Charity.*—What we thus give to God is used to help the poor, the Church, and other causes needing help. Our giving is therefore a sign of our real wish to help

our neighbours, to be in charity with them. You know, if we really love some one very much, our love is sure to find expression in giving them something. Jonathan gave David his armour. We must be "in charity" before we are ready to receive the Holy Communion, so the Offertory helps us to realise this. In addition, we pray for all others we can think of in that prayer, which some people call "The Church Militant Prayer," but which is really for the whole Church, on earth and in Paradise. This is the link between the Ante-Communion and the Communion proper —an act of intercession. Try to think of the different parts of the prayer. It is the duty of all members of the Holy Catholic Church to love all, and pray for all, fellow-members, living or dead.

iii. *It is a Part of True Worship.*—Cp. the gifts of the Magi; and "None shall appear before Me empty" (Deut. xvi. 16).

iv. *It Helps God's Work.*—It is wonderful that we are allowed to do something for God. Remember Christ said, "Roll *ye* away the stone," and He asked His disciples to distribute the loaves and fishes. God depends on *our* work. In the Offertory we are permitted to help Him. For our alms go to the poor, the heathen, the Church, etc. You know what great gifts God gives us—in this very service the gifts of forgiveness and strength. "I cannot take God's gift without offering Him something in return."

Gospel: S. Matt. ii. 7–11:

Homily.—Do you give your own money at the Holy Communion, or do you ask mother for some? It should be your own.

[*See next page for Chart.*

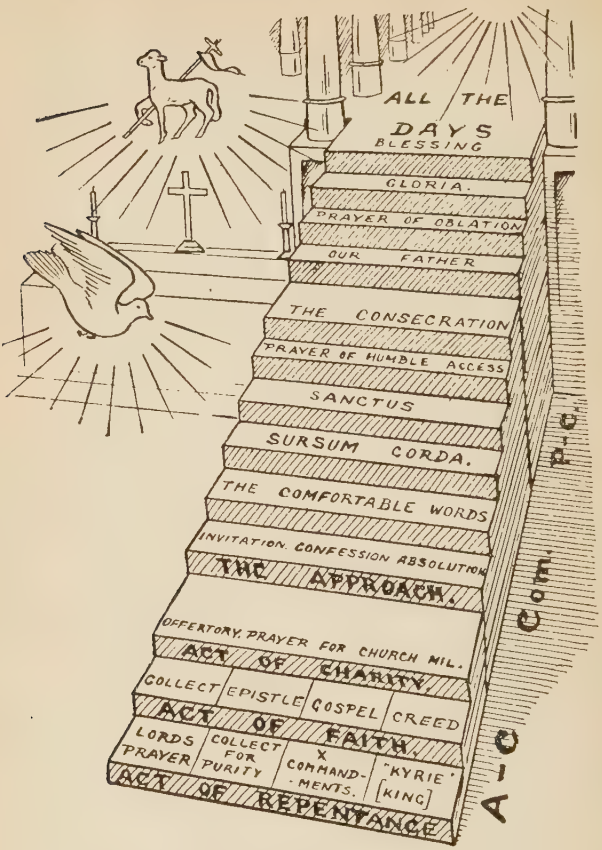


CHART.—Add the words to the third step.

LESSON VI—The Invitation, etc.

SET QUESTIONS

1. From whom does the invitation to Holy Communion come?
   The invitation to the Holy Communion comes from God the Father.
2. What must we do when we are invited?
   We must truly and earnestly repent of our sins, be in love and charity with our neighbours, and intend to lead a new life.
3. What are we invited to do?
   We are invited to "draw near with faith, and take the Sacrament to our comfort."
4. After the invitation, how do we approach to take the Communion?
   We approach by (1) confessing our sins; (2) hearing the Absolution, God's message of forgiveness; and then (3) listening to the Comfortable Words which Gods speaks to us through His Book.

SUNDAY-SCHOOL LESSON

REVISION.—The Act of Charity, viz., the Offertory, and the Prayer for the Church.

Next in the Prayer Book we find three Exhortations—little addresses. The first tells us how to come, the second calls the unwilling, the third, addressed to those actually assembled for the purpose of Communion, reminds them of the great purpose and meaning of the Sacrament.

i. *The Invitation* is from God the Father. Our Lord tells of such an invitation in S. Luke xiv. 15. The Holy Communion is "eating Bread in the Kingdom of God." The Priest is His servant sent to call. He has given a special promise to those who come (S. Jas. iv. 8). Note the introductory rubric, showing that this is addressed not to all the congregation, but to those about to communicate, and conditionally on their "repentance, faith, and charity."

ii. *The Solemn Confession follows it.*—"We have sinned in thought, word, and deed." How necessary at our Sacri-

fice of Sin-Offering that we should acknowledge sin! Cp. the priest laying hands on scape-goat, and confessing the sins of the people (Levit. xvi. 21). "The burden is intolerable," i.e., more than we can bear.

Illustration.—The burden which Christian carried in "Pilgrim's Progress." The parable of the Prodigal Son, which illustrates this part of the service.

iii. *The Absolution.*—The priest turning himself to the people, for he has received authority to pronounce it. Its tone is benedictory. "Have mercy upon you."

iv. *The Comfortable Words.*—Comfortable means "confirming," i.e., reassuring words taken from the Bible itself. (A special translation made for the Prayer Book.) Note their original context. The first spoken to the world, the second to a Pharisee, the third to a Christian Bishop, the fourth to all the faithful. All show the Divine purpose of forgiveness. The first, Christ is the burden-bearer; the second, He is the Saviour; the third, the good news is sure; the fourth, He ever liveth to make intercession for us.

We must make them our own by thinking. After the first: "Lord give me *strength*"; after the second, "Lord, I believe, help Thou mine unbelief"; after the third, "Lord Jesu, let me not lose Thy Salvation"; after the fourth, "Lord, look not on me, but on the face of Thine Anointed."

See how the Prodigal Son illustrates this portion of the Communion Service: The Confession: "I will arise." The Absolution: The kiss. The Comfortable Words: "This my son." The Feast: The calf.

Notes.—(*a*) The Invitation was intended to be a signal for intending communicants to enter the Chancel. "Then the priest shall pause to see if any man will withdraw himself" (1548).

(*b*) General Confession. Cp. the form of Confession in Mediaeval English Church. "Y cry God mercy . . . of all the trespasse of syn that y have don in thought, word or dede, in Pride, Envy, Wrath, Sloth, Covetyng, Gluttony, and Lust, the Commandments divers times broke, works of mercy not fulfilled, my 5 wits misspent."

(*c*) The Comfortable Words all pointedly bear on the Holy Communion. (1) We "come unto" Him there.

(2) God sent His Son that by eating His Flesh we might have everlasting life. (3) He comes there to save sinners, and (4) we plead His eternal Sacrifice as He does, both Priest and Victim, our Advocate.

(*d*) The Invitation is very like the last answer in the Catechism.

(*e*) Explain. *Advocate*—pleader. *Propitiation*—Atonement. *Travail*—labour. *Comfort* = help—strength.

INSTRUCTION

i. *The Invitation.*—"*Draw Near with Faith.*"—We have come to the second great part of the Holy Communion service, sometimes called "The Approach," and it teaches us three things. Firstly, it shows us the loving invitation of Christ; secondly, it tells us that we must not please ourselves about coming; thirdly, it warns us not to come in any state. Think of the parable of the Wedding Feast. All these three lessons were taught by Christ.

At this part of the service in old days Christians gave each other the "kiss of peace," to show they were really friends. Arabs believe that eating together is a bond of friendship (e.g., Crusaders and their captors). So Christians coming to the Holy Communion should remember "charity" among the other things.

What an honour to be invited! Yet how many refuse!

ii. *The Confession and Absolution.*—Remember at the Institution Christ first washed the disciples' feet, to show them they must be cleansed at this time. So the High-priest on the Day of Atonement washed himself and put on white raiment. Guests in old times had to put on a wedding garment. We ought to think how evil sin is when we come to commemorate the Sacrifice of the Death of Christ, for it was sin that caused His Death. The words of the Confession are very humble. Every one can say them.

The Absolution ("loosing") is Christ's beautiful bequest to His priests—God's own message of forgiveness.

iii. *The Comfortable Words* are "strengthening words," to prove (*a*) that our forgiveness is real and true; (*b*) that this very Sacrament is the result of God's love in sending

Christ; (*c*) that the Lord Jesus carries on this act of propitiation in Heaven. "Come unto Me." How can we refuse?

Now the soul is ready to enter upon the most solemn part of the service, and the clean white garment is already put on.

Gospel: S. Luke xiv. 15

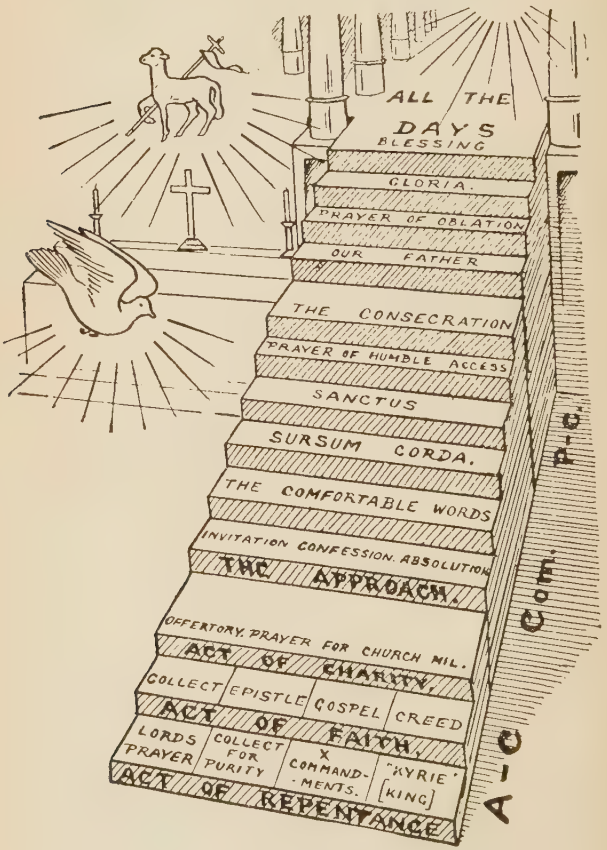


CHART.—Add the words to the next step in the chart.

LESSON VII—The Thanksgiving

SET QUESTIONS

1. What is the first Comfortable Word ?
   "Come unto Me, all that travail and are heavy laden, and I will refresh you" (St. Matt. xi. 28).
2. After we have been forgiven, and God has comforted us by His words, what do we do next ?
   After God has forgiven and comforted us, we lift our hearts up unto the Lord in thanksgiving.
3. With whom do we join in praising God now ?
   We join with the saints and the angels in saying their hymn.
4. What is their hymn ?
   Their hymn is "Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy Glory : Glory be to Thee, O Lord most High."
5. In what great offering are we thus sharing ?
   We are sharing thus in the offering of Christ's Sacrifice, continually presented in Heaven.

SUNDAY-SCHOOL LESSON

Revision.—The Invitation, Confession, and Absolution. Having been "set free" by God's message of forgiveness, it is natural that we should "give thanks." See also 1 Cor. xiv. 16. Christ Himself gave thanks before the Institution (S. Luke xxii. 19, etc.). So here in the Communion Service we come to the solemn thanksgiving and "Eucharist." This part is called in the East "Anaphora," in the West the "Canon."

i. *The Sursum Corda.*—There has never been a Liturgy without this and the "Preface." S. Augustine (Cent. v.) says, "Daily through the whole world, the human race with one voice answers, 'We lift them up,'" etc. S. Cyprian (Cent. iii.) says, "By it we are admonished that we ought

then to think of nothing else but the Lord." I.e., we lift up our hearts above self to Heaven, where the Continual Commemoration is ever being made, that we may give thanks for Christ's Sacrifice.

"It is meet and right." (Explain "*meet.*")

"We ought *at all times*." This is a reason for grace before meals—"the spirit of the Eucharist is to leaven our daily lives."

ii. *The Sanctus* is the triumphant hymn the angels sang. Cp. Is. vi. 2. Also the hymn the triumphant Church will ever sing (Cp. Rev. iv. 8). In joining in this, we bear witness to the community of worship between Heaven and earth, because God has gathered together all things in Christ (Eph. i. 10). In the Communion of Saints, all are united in praising God for the Sacrifice of the Death of Christ. Emphasise this thought of the whole church joining at the Eucharist in one act of praise.

At first only the *Sanctus* was sung; in later times the *Benedictus* was added. (Quote it.) The latter was sung when Christ entered Jerusalem. The *Benedictus* was omitted in 1552, but has been revived to-day. What does it mean to-day?

iii. *The Proper Prefaces.*—"*Proper*" means "belonging to"; "*Preface,*" that which is said "before"—the most important part of the service.

NOTE the fact of the "Octaves," a sign of daily celebrations.

Teach the children the special occasions when these are used. Christmas, Easter, etc.

NOTE—(*a*) how we are linked here with the angels and with Heaven in pure praise. No thought of "getting" anything. Adoration is nobler than prayer. (*b*) How the Communion Service answers to the story of the Institution. The Prayer for the Church Militant answers to Christ's prayer beforehand for Unity. The Confession and Absolution answer to "His washing the disciples' feet." The *Sursum Corda* to Christ's thanksgiving.

Illustration.—Electric lights in different *houses*, yet all "singing the same tune," i.e., the same current lighting them all.

INSTRUCTION

The Hymn of Praise

Introduction.—What do we come to church for? Not only to receive something, but to give something. To give God His Praise—His Due; and the more praise there is in our lives, the more useful and happy we shall be.

i. *The Sursum Corda.*—Travellers to the North Pole, without the sun, get depressed, quarrelsome, prefer solitude. A life without praise is like that. So next in the Communion Service we reach the "Praise Portion." The "Anaphora," or "Canon." The oldest part universally used. Elijah went up to Heaven; we are to do so spiritually now, and to shut out the world and its cares. "Sursum corda" should be the motto of our life, as it was of S. Thomas à Kempis.

ii. *The Preface.*—"Said before"—what? The "Holy, Holy, Holy" (Trisagion, Tersanctus). Cp. Rev. iv; Is. vi. Here our worship touches the worship of all eternity. Here we do something immortal—we join in the eternal song of Heaven. In 1552 the *Benedictus* was omitted. It is now revived. What for?

iii. *The Proper Prefaces.*—"Proper" means that belonging to the day—Christmas, Easter, Ascension, Whitsunday, Trinity; praising God for different parts of the Faith—doctrinal Truth.

ALTERNATIVE INSTRUCTION

We Lift up our Hearts

i. *From Earth.*—Cp. news being carried, as in old days, by men shouting from one to another. Now that our sins are forgiven, and our hearts attuned, we catch the echo of the angels' songs. Earth is not the reality, but only the shadow of Heaven's joys. Some people live as if earth was the only place. But it is not half so real as Heaven.

ii. *To Heaven*—the land of reality, of everlasting Joy, where the everlasting Sacrifice is offered, where the angels

sing. The Holy Communion is like a mirror which reflects on earth the reality in Heaven.

iii. *In the Holy Communion.*—Look up and see the Lamb standing, the angels worshipping, the saints joining in. Hark to their words—"Holy, Holy, Holy." Never lose this blessing. Never give up the Holy Communion.

Gospel: S. John x. 11–16

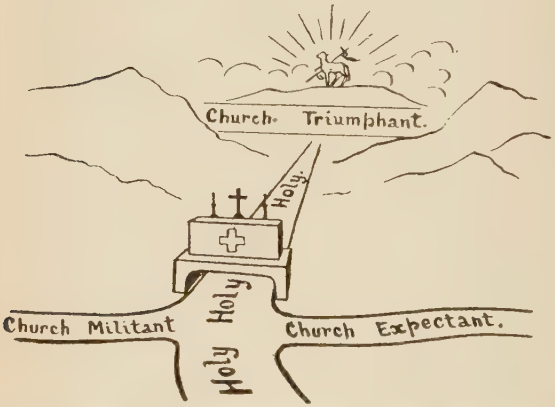


CHART.—Three rivers joining the river of Praise, passing through the Altar, as through a Bridge.

LESSON VIII—The Prayer of Humble Access

SET QUESTIONS

1. For what purposes is the Holy Communion celebrated ?
   The Holy Communion is celebrated for four purposes : (1) the worship of Almighty God ; (2) thanksgiving for His mercy ; (3) pardon of sins ; (4) obtaining of all needful blessings.
2. Why do we call the Communion the Holy Eucharist ?
   We call the Communion the Holy Eucharist, because it is the great service of thanksgiving.
3. After joining with the whole Church in the angels' hymn, what do we do next ?
   After joining in the angels' hymn, we humble ourselves in God's sight.
4. For what, then, do we pray ?
   We pray that we may abide in Christ and He in us, so that we may alway be able to follow Him faithfully.

SUNDAY-SCHOOL LESSON

Revision.—The Thanksgiving, in which we try to offer God "pure worship, unmixed with earthly thoughts." Praise. We sing the angels' hymn with the whole Church. Like S. John, we are allowed a glimpse into Heaven. This is true "Eucharist."

i. *Now let us think for what purpose the Holy Communion is offered.* (1) The worship or praise of God. Cp. "We give thanks to Thee *for* Thy great glory" and "Worthily magnify Thy Holy Name." (2) In thankful remembrance of the Sacrifice of Christ. Cp. "This do in remembrance of Me." (3) Pardon of sins. Cp. "Obtain remission of all our sins" (Prayer of Oblation). (4) Obtaining of all needful blessings, through our union with Christ.

ii. *Now read the Prayer of Humble Access :* the rest of our lesson is about it. After the Thanksgiving, with the angels' hymn and the glimpse of Heaven, how should it make us feel ? How did Isaiah feel; Elijah; S. Peter at the Transfiguration, or after the miraculous draught ?

Isaiah felt the uncleanness of his life (Is. vi. 5); Elijah wrapped himself in a cloak (1 Kings xix. 13); S. Peter was "sore afraid" (S. Matt. xvii. 6). He said, "Depart from me" (S. Luke v. 8).

Illustration.—Looking at the sun makes the room seem dark. The pure springs of the Thames make us feel the foulness of the river at London Bridge. So now we feel our unworthiness and sinfulness to come into God's presence. So we tell God in the Prayer of Humble Access. To show humility we all kneel, priest as well. "We do not *presume*." The man without the wedding garment did presume. A second reason is that we are about to enter into the heart of the mystery—the Real Presence, therefore we humble self for the reception of the Unspeakable Gift. "Our own righteousness is as filthy rags" (Is. lxiv. 6). "We are not worthy to *gather up the crumbs*" (S. Mark. vii. 28).

iii. Next we think of God as ever merciful. "Property" means the distinguishing mark, or nature.

Illustration.—Heat is a "property" of gas. Staining is a "property" of ink. We can only trust in God's mercy —"ever sure" (Pss. cvi., cvii., cxviii.).

iv. Next we think of the possibilities within our reach—body and soul to be so purified that we may have the perpetual *indwelling* of Christ, Who cleanseth us from all sin. "Grant us so to eat." Notice that our body receives blessing as well as the soul. The Holy Communion takes in all our nature. How do we know God values our bodies? By the fact of the Incarnation. Our bodies are hallowed by the Sacraments. Cp. "The redemption of the Body." Remember to keep the body holy (Rom. viii. 23). For "Indwelling," cp. S. John xv. 4, vi. 53–57.

Note.—"So to eat" implies that there is an eating which may bring judgment instead of blessing. This prayer teaches the belief in the Objective Presence of Christ. With such an awful possibility, we must kneel humbly.

This prayer is followed generally by the *Benedictus*. (Quote.) This was part of the first Prayer Book. In the other branches of the Church there is also an Invocation of the Holy Spirit. Why? Because it is He who makes the Sacraments "real." In the English Church we *begin* the

service with the reference to the Holy Spirit. Cp. the hymn, "I am not worthy."

NOTE.—Explain the words "*Humble Access.*"

INSTRUCTION

DRAWING NEAR TO GOD

There are three parts to this prayer: (1) It tells of our unworthiness; (2) of God's mercy; (3) it prays that we have the life of Christ in us, that we may abide in Him and He in us (S. John xv. 4).

i. *Our Unworthiness.*—The Lord God Almighty is King of kings and Lord of lords. But we are just men and women, His creatures, and we are not great at all. We are full of sin. We have no righteousness of our own. If God should look on us apart from Christ, if we were not clothed in the robe of His righteousness, what would he think of the ugliness and foulness of our sins? Cp. the man who came in his own righteousness, without the wedding garment. What happened? We will not presume to come as he did to the King's table. We must come humbly. The Great Physician comes not to heal the whole, but the sick.

ii. *God's Mercy.*—The king in the parable gave wedding garments to his guests to make them fit for his table. Our Lord died that we might be justified through His Blood; and when we are made His children, then we can come to God without fear, because Christ has given us the white robe of His righteousness. Is not this a mercy? We have done nothing to deserve that Christ should die for us. "While we were yet sinners He died for us." We are often ungrateful and forgetful. We often sin and need washing again. Yet for Christ's sake God's mercy endures. Praise the Lord, for His mercy endureth for ever.

iii. *God's Gift.*—What we want when we come to the Lord's Table is Christ's Life. He gave us the seed of It at Baptism; renewed and strengthened it at Confirmation; He keeps It strong and active, renewing It in the Holy Communion. We want His life to dwell in us so that sin may be overcome in us, and we may grow day by day, like the Son of God. So we come for that gift.

Gospel: S. John xv. 1–4, or S. John vi. 53 ff.

NOTE.—*Our Body* is benefited *now* by the Holy Communion—in sickness, before an operation, etc. People who are regular communicants generally have better health than those who are not. And shall be *raised up* at the Last Day (S. John vi. 51, 54).

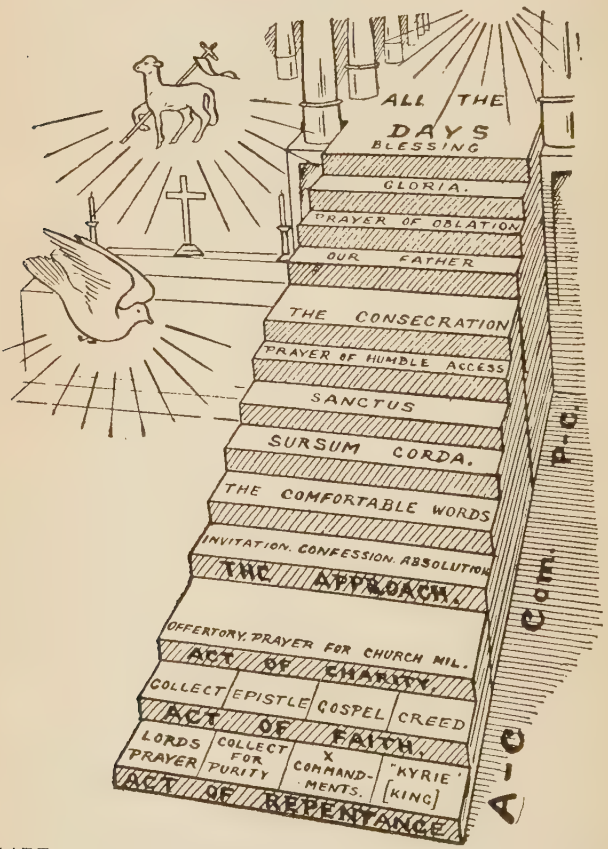


CHART.—Introduce Dove into chart. Emblem of the Holy Spirit coming now to "sanctify" the Sacrament, and make It living to us.

LESSON IX—The Consecration Prayer

SET QUESTIONS

1. What do we call the prayer in which the priest repeats the acts and words of our Blessed Lord at the Institution of the Holy Communion ?
   We call the prayer in which the priest repeats the acts and words of our Blessed Lord the Consecration Prayer.
2. What does "Consecration" mean ?
   "Consecration" means making holy.
3. What is made holy by the Consecration ?
   The bread and wine are made holy by the Consecration, for they are changed into the Sacrament of our Lord's Body and Blood.
4. What kind of food do the communicants receive at Holy Communion ?
   At Holy Communion the communicants receive spiritual food.
5. When the priest gives the Sacred Food to each communicant, what does he call it ?
   The priest calls it, "The Body of our Lord Jesus Christ, which was given for thee," and "The Blood of our Lord Jesus Christ, which was shed for thee."

SUNDAY-SCHOOL LESSON

Revision.—We must come humbly into God's presence.

Now comes the great Central Act of the Holy Communion, the prayer of Consecration—"making holy." The priest stands to offer the perpetual Sacrifice. "Perpetual" means "always going on." What sort of a Sacrifice ? Memorial—the counterpart on earth of what is done in Heaven. Cp. a reflection in a mirror. You cannot have the reflection without the object, nor the object without the reflection. How does Christ offer it ? He is a Priest for ever. How does the priest offer it on earth ? By breaking the bread, consecrating it, etc.

1. *To Whom is it Offered ?*—The first words of the prayer tell us. To God the Father. Note the bearing of the address on the sacrificial aspect of the Holy Communion.

At the very beginning of the Consecration Prayer we call upon God to look at what we are doing.

ii. *Analysis of the Prayer.*—(1) The first part sets before God in words what is afterwards at the end of the prayer set before Him in deeds, viz., it reminds Him what He did in giving His Son (S. John iii. 16), foreshadowed in Abraham's sacrifice of Isaac. (2) That Son offered Himself on the Cross. All the Jewish sacrifices had pointed forward to this. *One, Full, Perfect, Sufficient. One* (Heb. x. 12–14). *Full*—i.e., "cleanseth us from *all* sin." *Perfect*—because Christ was Perfect God and Man (Heb. x. 14). *Sufficient*—i.e., to last for all time. (3) He instituted and commanded to continue a perpetual memory. "Do this in remembrance of Me." Memory means memorial. Remember the four accounts of the Institution. It is not a trivial matter. S. Paul received special instruction from Christ Himself about it (1 Cor. xi. 23). (4) Then comes a prayer for a right reception—"Grant that we," etc. In reality this is also an invocation that the bread and wine may become the Body and Blood.

Note the original form of Invocation kept in the American and Scotch Prayer Books—"And with thy Holy Spirit vouchsafe to bless and sanctify these creatures of Bread and Wine." (5) The words and acts of Consecration. This is performed by Jesus Christ Himself through the priest. Hence the use of the third person. These words are absolutely necessary. They, together with the manual acts, make the bread and wine become to us spiritually the Body and Blood of Christ. Thus we show the Lord's Death. Thus we ask God to look upon the sacrifice of the Death of Christ, and put Him in mind of it. (6) The Eucharistic Amen (1 Cor. xiv. 16), specially referred to. The most important Amen in the Prayer Book. Join in it; for by it we exercise our lay-priesthood (Rev. i. 6).

iv. Christ is very near us now—the Real Presence. Worship Him. Make your Intercessions (any special trouble, sickness, distress, dear friends); offer them now through the Great Intercessor. Say the *Agnus Dei.* (Explain.)

INSTRUCTION

The Central Act

The Consecration Prayer is the central part of the Holy Communion. (Cp. the hub of a wheel.) Most mysterious and holy. Think what it means.

i. *The Sacrifice.*—In this prayer we present our Sacrifice again to God. When Jesus instituted the Holy Communion for the first time, He said, "Do this in remembrance of Me"—which meant, "Offer this as My Memorial." Offer this Service as a Memorial Sacrifice of Me. So in this Prayer of Consecration the Priest actually does it. He takes the bread and wine, blesses, breaks, etc., doing the same things which Jesus did. Thus he reminds God and man of the Death of Jesus. Remember that the broken bread and wine are a picture to God of the Death of Jesus upon the Cross for our sins, and the sins of the whole world.

ii. *The Presence of Jesus.*—In this prayer HE comes into the Church in His Real Presence. For the bread and wine when consecrated become to us the Body and Blood of Christ. He is as near to us after this prayer as He was to the disciples, when they held their first Communion after His Ascension. God unseen yet ever near. He comes in this prayer to give us His Body and Blood, to cleanse, strengthen, and bless us body and soul. He comes to pour His Life into us, to listen to our prayers, and offer them Himself to the Father. The signs of His Presence are the bread and wine upon the altar.

Illustration.—The sun in Heaven; yet its heat and light felt upon the earth.

iii. *Our Worship.*—Remember to say the Amen at the end of this prayer, for by so doing we show God that it is *our* Sacrifice too which the priest is offering. And then remembering that Jesus Himself is in our midst, let us first and foremost bow down and worship Him. Good words for us to say are the *Agnus Dei*. We worship and adore Thee, Blessed Jesus, Who art with us, though our eyes see Thee not. How solemn, how quiet we should be! "The Lord is in His Holy Temple, let all the earth," etc. (Hab. ii. 20).

Gospel: 1 Cor. xi. 23 ff.

There is no more death for our Saviour to die,
He offered His life once for all;
But now He presents it in Heaven on high,
A Sacrifice perpetual.
And here in His Church we present it as well,
Where at His own Feast He presides;
And thus the Lord's Death we do show forth and tell,
And feed on the Food He provides.

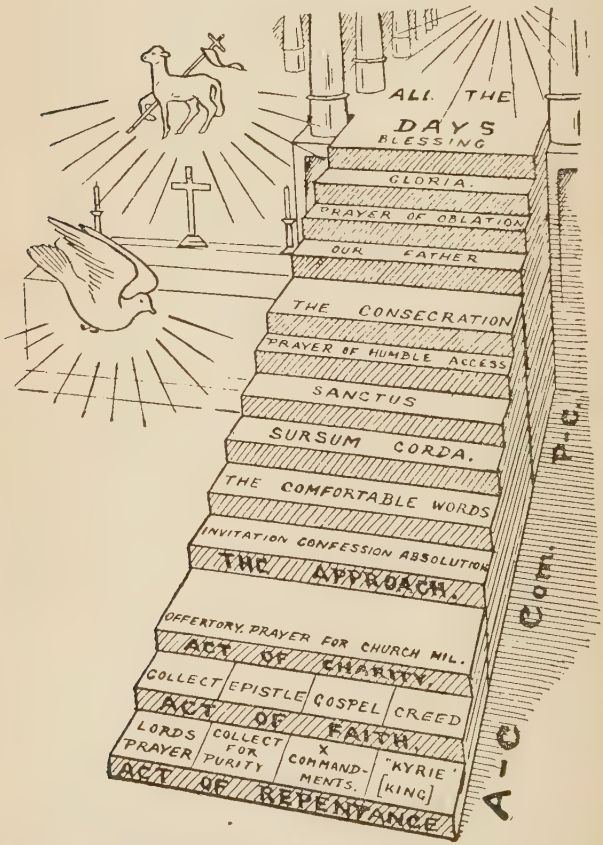


CHART.—Add the Altar and the Lamb in Heaven, and draw connecting lines between them. Add the words to the step.

LESSON X—The Post-Communion

SET QUESTIONS

1. Is it necessary to salvation to receive the Holy Communion?
   Yes, it is necessary to salvation to receive the Holy Communion, for our Lord said, "Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you" (John vi. 53).
2. After we have received the spiritual Food, what must we do?
   After we have received the spiritual Food, we must thank God for It, and offer ourselves to Him.
3. What is the last act of the communicants at Holy Communion?
   The last act of the communicants at Holy Communion is to declare the praise of God.
4. What is God's last gift to us at Holy Communion?
   God's last gift to us at Holy Communion is the blessing of peace.

SUNDAY-SCHOOL LESSON

A. i. *The Administration.*—In the Prayer of Consecration the Sacrifice is offered, and, like the Peace-offering, may now be partaken of by the people. A sign that God and man are reconciled by the Sacrifice of Christ. Remember, too, that the Lord Jesus is present that we may feed on Him. *We must.* Why? Because this is necessary to salvation. How do we know? See what Christ said (S. John vi. 53).

ii. *The Recipients.*—How have they prepared for this moment? By confession, self-examination, absolution, prayer, thanksgiving (S. Luke xxiv. 30, 31). See how these two disciples were prepared by Christ for the gift of Himself in the Holy Communion. Three actions of the communicants teach important lessons. (*a*) Coming to the altar (deliberately retained in the Prayer Book instead of sitting in places) means accepting the invitation, "Come unto Me." (*b*) Kneeling to receive (instead of sitting, as the Puritans did) is a sign that they acknowledge Christ's Presence. The Puritans said there was none, and therefore sat. (*c*) Taking in the hands (instead of directly into the

mouth) is an act of faith, a sign that we do believe there is a Gift for us. Cp. taking a sixpence.

How ought we to take? Bishop Cyril's rule was: "Make thy left hand a throne for thy right, which is to receive thy King. Hollow thy palm and so receive the Body of Christ."

iii. *The Words of Administration.*—Originally, in the First Prayer Book, only the first part of our present sentence of Administration was said. The Puritans (Cranmer's revision) only said the second. But the last revision included both, as at present. Now they remind us of the gift of life which comes to us through the Sacrifice of Christ.

B. The Post-Communion consists of the Lord's Prayer with Doxology, Prayer of Oblation (alternative—Prayer of Thanksgiving), Gloria in Excelsis, and the Blessing.

i. *The Lord's Prayer* is an act of Praise. Notice the chief place it occupies here and in all the Sacraments. Immediately after Baptism, Marriage, Confirmation. Note the appropriate meaning of, "Give us this day our daily bread."

ii. *The Prayer of Oblation* (originally part of the Prayer of Consecration). *Analysis*: (*a*) Prayer for the acceptance of our Eucharist. (*b*) The pleading of the benefits of Christ's Death for the *whole* Church, living and dead. "All Thy whole Church!" (*c*) The offering of our own selves (Rom. xii. 1). (*d*) Renewed prayer for the acceptance of the offering.

iii. *The Prayer of Thanksgiving* may well be said privately at conclusion of service. In it we thank God for our renewed fellowship.

iv. *The Gloria in Excelsis* is an early Christian morning hymn, used in the time of S. Athanasius (cent. iv.). Ordered about A.D. 500 by Symmachus to be sung at the beginning of the Holy Communion Service. It consists of "adoration, a cry for mercy, and praise." Cp. the Hymn at the Institution (S. Matt. xxvi. 30). Note that again we use the angels' song. Again try to offer unselfish praise "for Thy great glory."

v. *The Blessing* (S. John xiv. 27). Christ has indeed left His blessing of Peace. It is the priest's beautiful privilege to pronounce it.

INSTRUCTION

The Greatest Gift

i. *Take it Regularly.*—God never forces people to have what He offers. If we like, we can refuse it. Here in the Holy Communion He offers us the best gift in the world—Jesus Himself. To show that we believe He is here, we kneel humbly as we come to the altar. To show that we believe the Gift is for us, we stretch out our hands, as if to say, "Lord, I believe. See me holding out my hands. Feed me with the Bread of Heaven." That Gift will give us the power to become holy.

Illustration.—Mother says, "Jack has altered wonderfully since he has been confirmed." Yes, because he has been praying for God's Gift, and coming for It. Those who come faithfully, do receive It, and It does them good; even though, maybe, they are unconscious of it.

ii. *Real Thanksgiving.*—Of course we say "Thank you" when we receive a Gift. But this is not enough; we must show it by our life as well. After God's Gift in the Holy Communion, we not only thank Him by saying the Lord's Prayer, etc., but we offer Him our bodies, souls, and spirits, to be a reasonable, holy, and living sacrifice to Him. Real thanksgiving means *lives* as well as *mouths.*

iii. *Real Love.*—Christian love is to be for God and our neighbour. When we meet at God's Board, we meet, of course, in love. And after we have seen the Sacrifice of the Death of Christ offered for us, cleansing us from sin, strengthening us for the future, we must think of others, who need, with us, the redemption of Christ. We could not be really grateful if we did not wish others to share with us in our Gift. So now we pray for "all Thy whole Church"—all who need their sins washing away, all who need Christ's character, all who are not yet perfect in Him."

iv. *Real Peace.*—Last comes the Blessing. We are in union with Jesus. He is in our hearts. We are in love with our neighbour. Forgiven and strengthened. "*Safe!*" We are at peace. That must be the feeling at the end. Whilst we live we shall always have to fight against sin; always be hard pressed. But there will be peace at our heart. It begins here. It will be perfected in Heaven.

Gospel : S. Matt. v. 7–12

Homily.—How can we show real thanksgiving? Here is one way at least. By making efforts to attend and take part in the Holy Communion Service.

NOTE.—Explain, if necessary, the Ablutions and the use of the *Nunc Dimittis*.

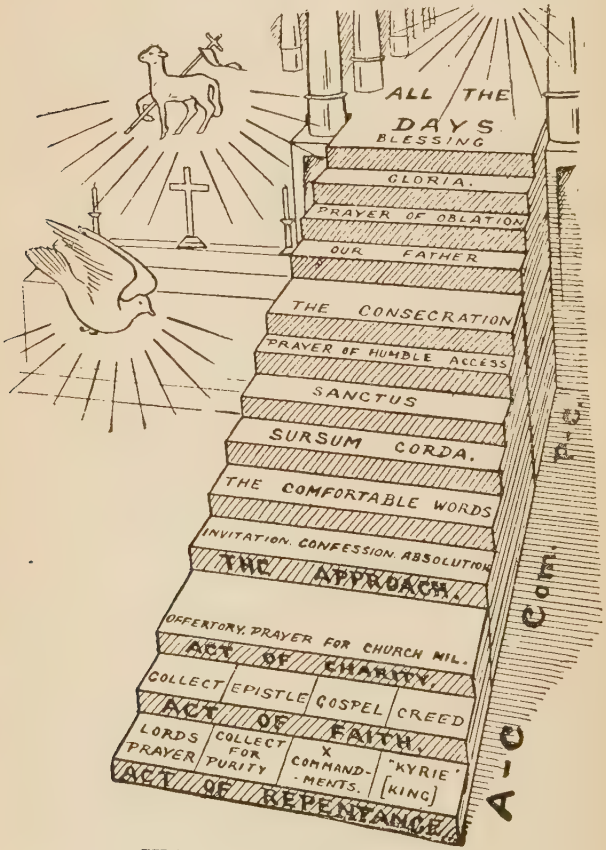


CHART.—Fill in rest of drawing.

LESSON XI—The Christian's Rule of Life

SET QUESTIONS

1. What rule of life must we follow if we hope to be saved?
   If we hope to be saved, we must follow the rule of life taught by Jesus Christ.
2. What are we bound to do by the rule of life taught by Him?
   By the rule of life taught by Jesus Christ we are always bound to hate sin and to love God.
3. What should a Christian do every day?
   Every day a Christian should say his prayers, read his Bible, and say grace before meals.
4. How can we best serve God each day?
   We can best serve God each day by doing our appointed work.

SUNDAY-SCHOOL LESSON

i. *Our Catechism is ended.*—What have we learnt? Enough to make our rule of life. Think of the necessity of rules, the danger of "drifting." A boy at school, a man at work, a girl in service—all must have rules. Cp. an apple-tree growing on espaliers, or a rose supported by a stick. Rules obeyed form habits.

ii. *The Catechism tells us*—(1) we belong to God, and therefore must learn how to live; (2) what our duty to God and our neighbour is, as God's children; (3) what we need in order to do our duty—the practice of prayer for grace; (4) how to get God's grace by the Sacraments.

iii. *The Rule of Life*—taught by Jesus Christ. He taught it by words and example. The Apostles watched Him and could not fail to copy Him. "Like Master, like man." When He ascended, the Holy Spirit brought back to their memories all He had taught (S. John xiv. 26), and showed them how to reproduce it in their own teaching

and example. Every Christian is bound to follow (1 Peter ii. 21). "Baptism doth represent unto us our profession," etc. Power to follow His example is given us by the Sacraments (2 Peter i. 3, 4). Hence the necessity of receiving them. We must *use* all the means of grace, and diligently persevere. We cannot become good all at once. The higher the aim, the more need for perseverance. What must we do then? Two things:—

(*a*) *Hate Sin.*—Sin is the greatest evil in the world; it may separate us in the end from God. There is a danger of growing careless. The Devil never sleeps, therefore we must watch and pray. To watch, we must have rules. Cp. orders given to a sentry. (1) Learn to know thyself, so daily examine self about its besetting sins, every night at prayers. (2) Fight some special sin. It is useless to be vague (1 Cor. ix. 26). We must have an *aim*. Cp. Goliath and David. David aimed at Goliath's *head*. So pray over each besetting sin every morning. Be watchful over your thoughts, words, and deeds. Cp. a sentry on duty at the door of Parliament; be careful about little things. Deny yourselves: in food and drink, by keeping the fast days; in spending money, by giving alms. Have a rule about these things.

(*b*) *Love God.*—Pray regularly, morning and evening, and, if possible, at midday (Rom. v. 5). We "cannot know or love God properly unless we speak to Him." Read the Bible—God's message, a photograph of Christ—regularly. Have a regular rule for Communion, and a rule of worship and Sunday attendance. "Thou shalt be missed if thy seat be empty."

INSTRUCTION

The Christian Child's Rule of Daily Life

i. *How to begin the Day.*—Let the first thoughts be of God. Say your prayers; grace before meals. Serve God by doing your appointed work. (Explain.) What work? School, lessons, home duties. In all, copy Christ. What can you try to do during the day? To think of God from time to time. At midday say a short prayer. Read the

Bible daily, especially the Gospels. As you grow older, read some book *about* the Bible too.

ii. *If you are moved to sin*, pray at once, "Lord Jesus, help me." If you sin, at once in spirit turn back to Jesus, and say, "I do love Thee, and grieve that I have so sinned." If in trouble or pain, "Thy will be done." At night, pray and examine self. Let your last thought be of God.

iii. *Remember your Communions* are the means which keep you uplifted into the spiritual life—like the posts which support a long chain, and keep it off the ground. Live in the memory of your last Communion and the hope of your next, so as always to be strengthened by the last, and preparing humbly and penitently for the next.

Gospel: S. Luke xii. 29–31

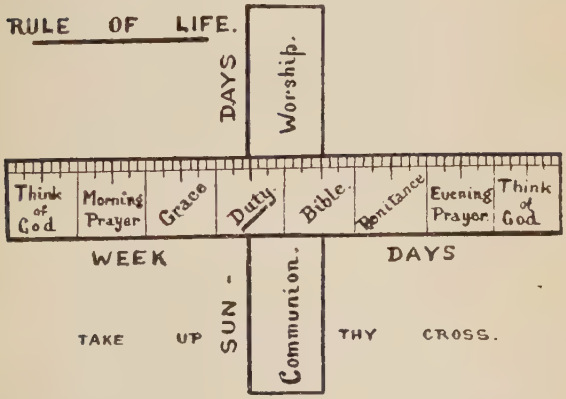


CHART.—A Cross, the horizontal line made out of a rule. "Take up Thy Cross."

LESSON XII—The Christian in Sickness and Death

SET QUESTIONS

1. Why must we prepare beforehand for death ?
   We must prepare beforehand for death, because we can only die once.
2. Whom must we specially think of when we are ill ?
   When we are ill, we must specially think of our Blessed Lord on the Cross.
3. What ought we to wish for most at the time of death ?
   At the time of death we ought to wish for the prayers and Sacraments of the Church.
4. For whom ought Christians to send when they are seriously ill ?
   Christians ought to send for their parish priest when they are seriously ill.
5. For Senior Classes. What will the parish priest do to help them ?
   The parish priest will pray with and for them : he will examine them whether they be in the Faith ; he will move them to make a special confession of their sins if their consciences are burdened, and absolve them if penitent. He will bless them in the name of God, give them Holy Communion, and when dying commit their souls into the hands of God.

SUNDAY-SCHOOL LESSON

(*Founded on a lesson by the Rev. G. P. Trevelyan*)

Acts ix. 32 ff. ; S. Jas. v. 14, 15. Refer to the hymn, "Abide with me."

We have had a rule of life ; now we must know how to die well. "Remember now thy Creator" (Eccles. xii. 1).

We cannot die well unless we live well. Balaam (Numb. xxiii. 10). Sickness is a great opportunity, but a very difficult time too, because the Devil has special power (S. Luke xxii. 53). But Christ Himself has tasted death (Heb. iv. 15; cp. "He descended into hell"), knows our need, and has provided helps.

i. *Where?*—In the Prayer Book are two services, "The Visitation and the Communion of the Sick." The address in the former explains (q.v.) Who sends us sickness, and what for? (1) To strengthen our faith, or (2) to punish for sins, (3) to try patience for the example of others. In any case, to do us good. Therefore our duty is to (1) repent, (2) to bear sickness patiently, (3) to thank God for His mercies, and submit to His will. Also, remember that thus we bear our sufferings in union with Christ (2 Tim. ii. 12).

ii. *What ought we to do when Sick?*—Note the opening rubric in the Visitation. (*a*) Send for the priest. (*b*) Ask ourselves questions about our baptismal promises—have we kept them? See the second part of the Exhortation. Repentance, faith, charity. This is clearly founded on S. Jas. v. 14, which tells us exactly what we ought to do. Send for priest, let him pray, absolve us if we need it, anoint us with oil. Note the practice of the Apostles (S. Mark vi. 13). Give us the food for our last journey (1 Kings xix. 8). So the Church provides specially for the Communion of the sick.

iii. *Rules for Sickness.*—Pray daily for patience. Say your regular prayers at usual hours. In addition, pray for others. Examine self. Read the Bible on Sundays and Holy Days; join with what is being done in Church. You can do this mentally.

Note.—The teacher should read aloud the prayer for a sick child, and explain. Also the commendatory prayer. Show the long rubrics before and after the Communion of the Sick. Explain the evident importance attached to this service for the sick. Show how Christ through the Church protects us from the day of our Baptism till the moment of our death. Note that the answer in Baptism is exactly the same as the sick man's answer to priest, "All this I stedfastly believe."

INSTRUCTION

Jesus Christ maketh Thee Whole

In the Church the Lord Jesus Christ has provided grace for all the times of our life. Baptism, Confirmation, Penance, Holy Communion, Unction in sickness, the last Sacrament, Christian Burial, Prayers for the Dead.

i. *Why does God allow Sickness and Death?*—(1) Through sin, many evils have come into the world. We look upon death as a type of the fruit of sin. (2) If God took away all our troubles, without our repentance and faith, we should never get on or become holy. Instead of that, God uses them to make men holy. (3) Christ Himself had much to do with the sick; He Himself went through death.

ii. *What should we do in Sickness?*—(1) Pray to God. (2) Send for the doctor; God gives him the gift of healing. (3) Send for the priest to help us to repentance and faith and to minister the Sacraments of Penance, Unction, and Holy Communion. This is quite plain from S. Jas. v. 14 ff. Also from the practice of the Apostles (S. Mark. vi. 13).

iii. *What is the Sacrament of Unction.*—(1) Its outward sign. Anointing with oil in the name of the Lord. See the First Prayer Book. (2) Its inward grace. The prayer of faith shall save the sick, giving him, if it be God's will, (*a*) health of body (the Lord shall raise him up), (*b*) health of soul. (If he have committed sins, they shall be forgiven him.) It gives pardon, comfort, strength to face death, restoring peace and confidence. Like all the Sacraments, it demands faith and preparation.

Gospel: S. Mark vi. 13; or S. John xi. 25

Homily.—Do not let sickness pass without learning its lesson. God allows it for your good and glory.

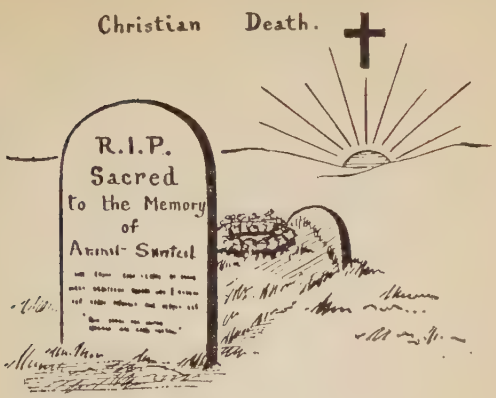


CHART.—A Grave, with Cross and R.I.P.

REVISION LESSON

The Catechism

To-day we finish our three years' work. We have gone through the whole Catechism and explained it. Now what does it mean?

The word Catechism means teaching or learning by word of mouth. You can learn by reading, or by listening to lectures, by experience; but this way of learning is by question and answer. It is the easiest way of learning.

i. *What have we learnt?*—Remember that the Catechism explains for us the Christian faith. All that the Church of God teaches about our religion, handed down from the Apostles, founded on the teaching of Christ, proved by the Bible, developed by the Holy Ghost. This we have learnt during the last three years. When we were baptized, the duty was laid upon our parents to see that we should be taught, etc. Your parents have seen to it, and you should be thankful. Parents who do not send their children to learn thus are neglecting them.

ii. *Head-knowledge is not sufficient.*—Now, you know, that just knowing things does not make us good, does

it? It is not enough to know about God in our minds. We may have all knowledge, be most clever, be able to argue about the faith, and yet not be counted amongst God's children. Cp. the rich young man who came to Christ. He knew everything, he could recite the Commandments, and yet—it wasn't enough.

The Scribes and Pharisees were most clever and learned men, yet "hypocrites." So it is often with a man to-day.

Judas knowing Jesus as well as anybody, yet betrayed Him.

Illustration.—A starving man knows that a gentleman will give him bread—knowledge won't save him. A lion-tamer knowing one of his beasts is dangerous.

iii. *Wanted—heart-knowledge as well!*—Not enough to have these things in our heads, we want to have them in our hearts as well. Who is the Saviour? You know that—in your head. How can you know that *in your heart*? E.g., who loves you on earth? Mother. Have you got that in your head?—but you have got it in your heart as well, haven't you? How? Don't you love her? obey her? depend on her for meals, for clothes, for attention in sickness, for sending you to school? Yes—then that is having her in your heart as well as your head.

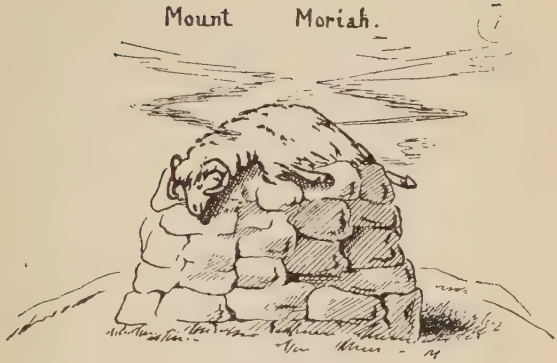
All your blood goes through your heart, and that is how you are kept alive. So having a thing in your heart means having it in your life. So these lessons about Jesus, His Commandments, His ways of helping us, must be in our lives. Lord Jesus, I will try to obey Thee, I will draw my help from Thee, never give up praying to Thee, will value Thy Sacraments, because by them Thou dost help and strengthen me.

Illustration.—Christ being catechised, said it was His "Father's business."

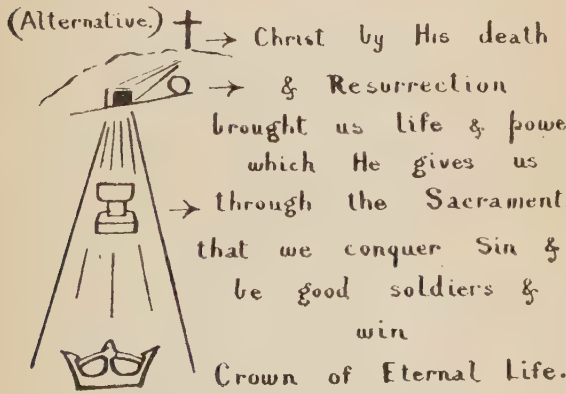
Gospel: S. Luke ii. 46

CHART:
A CATECHISM;
that is to say,
an INSTRUCTION
to be learned of every Person
before he be brought to be Confirmed by the Bishop.

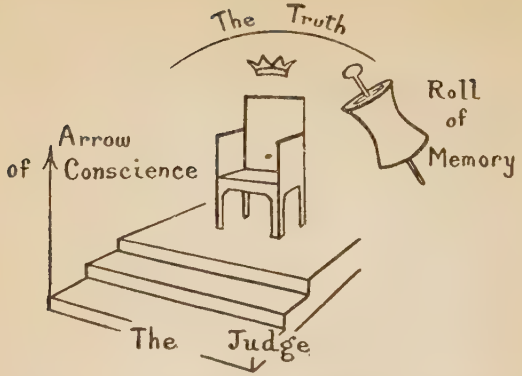
APPENDIX



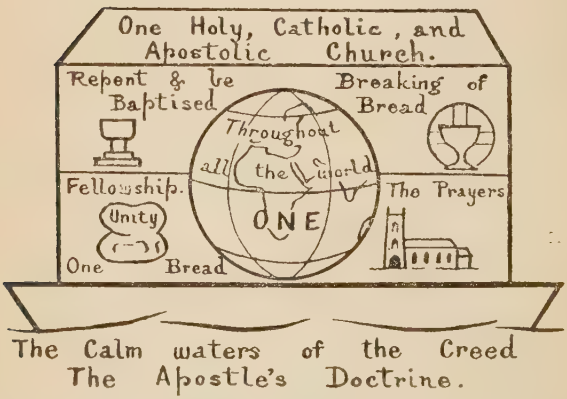
ALTERNATIVE CHART (*see page* 74).—"*Why did Jesus die?*" *To be the Sacrifice, typified by the ram of Mount Moriah, Gen. xxii.* 13.



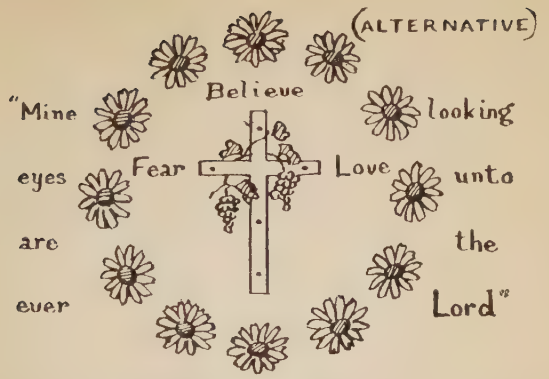
ALTERNATIVE CHART (*see page* 81).



ALTERNATIVE (see page 89).—A Judgment Seat, surmounted by Crown (our Lord's Kingship), a Rainbow (the Light of Truth), The accusers, the spear or dart of Conscience, and the roll of Memory.



ALTERNATIVE (see page 97).—The Calm Waters of the Creed. The Apostles' Doctrine.



ALTERNATIVE (*see page* 131).—*Religion, as a clock of twelve Sun flowers all turning to face the Cross, round which Vine of the Church entwines.*

ALTERNATIVE (*See page* 318).—*The Pelican feeding her young with blood from her own breast* (*an ancient though wrong idea*); *used by early Church as a symbol of the Holy Communion.*

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